THE UNITED CHURCH

OBSERVER

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OF RELIGION

THE REV. FRANCES MacLELLAN, M.A., B.D.

INSIDE: A city-owned slum

City-Owned Slum
By E. L. Homewood

Girl Preacher

Where Africa Stands

Letters

No Fun Here

Dear Sir: I was interested in the article on Southminster Church, Lethbridge, in the October 15th issue.

It was good to hear of such a thriving church and that the finances are kept up without too many painful extractions. No doubt it has been very fortunate in its ministers.

"The minister really made Christianity *fun*." That expression rather spoiled the article. While there is a place for fun in every healthy, wholesome life, it is very inappropriate to couple the word, "fun," with the word, "Christianity" . . .

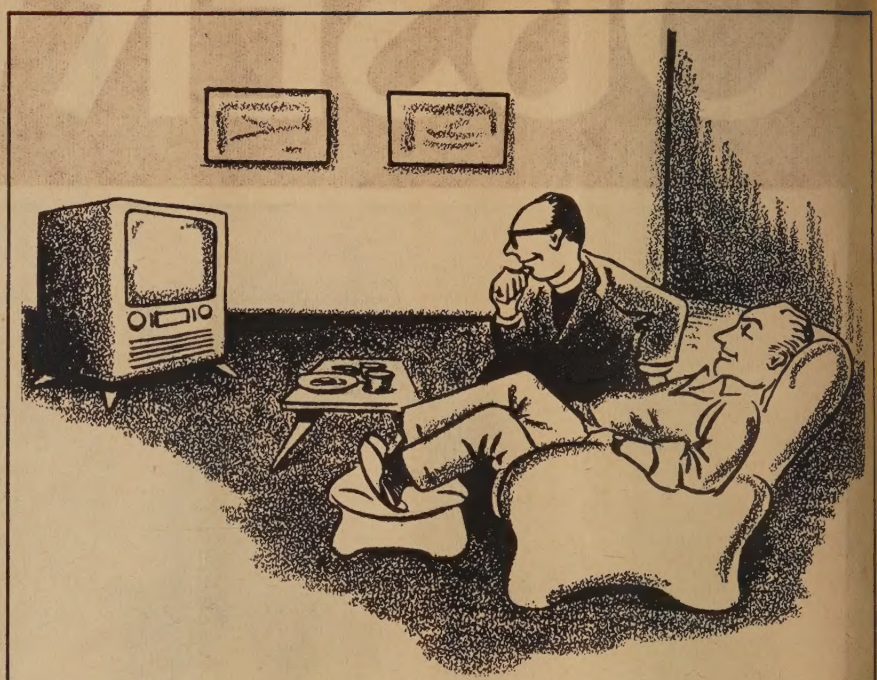
Nesbitt, Man. C. W.

No "Buts" or "Yets"

Dear Sir: I appreciated and enjoyed THE OBSERVER as edited by Dr. Wilson. He did an excellent job in my opinion.

With no "buts" or "yets" I still appreciate and enjoy THE OBSERVER. . . A. G. Mackie's "Yes, This is the Life" is truly inspiring.

Kintore, Ont. John Douglas.



"It seems to me the last time you called was Grey Cup Day, too!" *Observer*

Up Front

Dear Sir: . . . I am urged to express approval of the rightful place given Devotions near the front pages of THE OBSERVER.

May the delightfully intriguing cartoons continue.

Templeton, Que. L. O. Bunt.

Prayer Fellowship

Dear Sir: I think I felt a little like *Gnostic* in his letter to THE OBSERVER because when I was asked by our church to head up a Prayer Group I criticized Dr. Graham and hence was not given this task. However, I was not left alone and was invited to a Prayer Group in the home of one of our members. For me and for some other twelve women from at least four other churches, this has been the most beautiful fellowship I have ever known in my years of church and Sunday School experience. I have learned the power of prayer and the sheer joy of joining in with others. It has been so wonderful we plan to keep on once a week for our own good and in thoughtfulness for the new Christians and those who have made a re-dedication. I am thankful that our ministers and heads of various denominations had the "gullibility," as *Gnostic* says, to bring Billy Graham, for without their great organization who of us would have thought of taking an hour every day to meet with neighbours we knew only by sight to pray for almost two months. None of us regrets this time for it has gone so quickly, and I hope we never feel we have not the time to get together for prayer. . .

Toronto, Ont. M. R.

Horsepower Strong Enough?

Dear Sir: . . . I could not let Bert Richards' letter re "Organ Horsepower" go by without a good hearty "Amen." I must say I wondered if "horsepower" was strong enough. Perhaps horse-play might have been better. . . The sad part of it is, of course, that some do go to church to be entertained, or partly so. But sadder by far is the fact that we cater to that aesthetic sense, and that we hire musicians for their music ability regardless of their spiritual sense-ability or response-ability. It seems to me that if our music is not "Christian" and does not preach the Gospel, then it has no business in the Christian Church. There are ample opportunities (or should be) to be entertained and have our musical emotions stirred to the heights (or depths). But if we have any mountain-top experiences in the Church of Christ, it should be because, with Peter, and James, and John, we have seen the Head of the Church, Jesus only.

Oyen, Alta. J. T. Wood.

Danny Boy in Hymnary

Dear Sir: I was very pleased to read the letter of "Interested" in THE OBSERVER of Nov. 1st. If more people were "interested" in the quality of music used in our services of worship a great deal could be done to improve it.

As a Musical Director within The United Church of Canada for some 20 years, I have been continually occupied with the problem of how best to utilize our priceless heritage of sacred music for the better revelation of God to man and man's uplift to God, which two aspects seem to sum up the ultimate reason for the use of music in worship.

I truly sympathize with any listener having to endure a "blues singer" in a service of worship, or, for that matter in any other place! As regards "Danny Boy," it is only fair to point out that the organist was playing a very beautiful tune which has been recognized by more than one great composer, and indeed is included in our own *Hymnary* as the tune for John Oxenham's "My own dear land" (No. 512). The pity is that this lovely melody should have been vilified by having been popularized as a vehicle for an over-sentimental love-poem. On the other hand the church owes one of its most sacred and moving hymns to secular sources; the "Passion Chorale" (O, sacred head) having at one time been the tune for a popular love-song! In this case a good tune has been sanctified by sacred usage. . .

Lewis Jones, A.C.C.O., A.R.C.T.
St. Catharines, Ont.

Tunes, Not Words

Dear Sir: In defence of the organist, may I remind "Interested" of Midland, Ont., that tunes, not words, are chosen by

(*Continued on page* 18)

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Children and the Church . . .

IN THE NEXT ISSUE

. . . *At Christmas Time*
By E. L. Homewood

Joy to the World
By Ralph Sockman

Why I Returned to the Parish Ministry
By David A. MacLennan

Observations

DR. DOREY, WHILE TOURING Newfoundland last month, found that he was greeted with tremendous enthusiasm by the children of the little wayside communities. The schools would give a half holiday and he found the children thronging down to the station waving little flags in greeting. One little fellow rushed home from school to get a flag to wave. "Hurry, Mom. Hurry! Get my flag. I've got to go to the station." Mother wanted to know what the event was, and junior, pressed for information, finally gasped out, "Hurry up. Find my flag. The United Church Generator is going through."

* * * *

● HAILEYBURY CELEBRATED their anniversary differently this year. Dr. W. A. Beecroft, who was the esteemed minister back some 15 years ago, took a week-end away from his new Rideau Park Church in Ottawa to preach anniversary services. They had their regular Monday night turkey dinner on Sunday afternoon, without turkey. The buffet or smorgasbord supper was an innovation; the place was packed, and while the evening congregation later was understandably a little on the lethargic side, it was a happy fellowship and we hope less exhausting for the good ladies who prepared the meal and did the dishes.

* * * *

● WE CAN'T ALWAYS FIND ourselves in agreement with Samuel Cardinal Stritch of Chicago, especially when he is banning things. But we are happy that the Cardinal agrees with us about Wagner's Lohengrin's unsuitability for a wedding march. We didn't quite have the chance to say it in our Question Box because no one asked us, but we will pass on what the Roman Catholic Prelate did about "I Love You Truly," "O Promise Me," and "Because." They're banned, too. While we hate to think of all the pretty little brides who are going to stop reading THE OBSERVER, and all the good Protestants who don't like us agreeing with the Cardinal, we have to admit it. We agree. Why can't we have more beautiful sacred music for one of the most beautiful and sacred services of the Church, the wedding ceremony?

Incidentally we have noted the tendency for some Protestants to have "Ave Maria" at their weddings. They will be interested that the Cardinal banned no fewer than eight versions of this. The Cardinal says, "No deviation can or will be permitted."

* * * *

● WE WERE SO IMPRESSED by the fine new St. Andrew's Church, Regina, recently, that we almost missed seeing the Rev. Frank Morgan's new study. Then our eyes were caught by a few prints of the Old Testament characters from Guy Rowe's "In Our Image." When well framed they make an interesting and effective set to hang in a church room. Mr. Morgan features Amos, a good print, though his friends tell him he should have Hosea up front.

We have been trying to locate them since our return, and finally found that the series originally seen in *Life*, some of which have been reproduced in THE OBSERVER, can be secured from The Oxford University Press, Toronto and New York. You don't have to buy the book but can get the set of 32, 9 x 12's in a fine portfolio. We have discovered that children who know their Bible stories like and understand them; they could replace with effect some of the archaic, sentimental and unrealistic prints hanging in our church school rooms.

* * * *

● AN UNUSUAL CHURCH came to our attention the other Sunday when visiting New Liskeard. A few miles out of town two churches, one a Baptist, the other Anglican, have been joined together to form a new Church. It's a real United Church on the Uno Park charge.

* * * *

● ONE OF OUR SUBSCRIBERS tells us that he went recently into a smart-looking book shop to purchase a brand new book on Martin Luther for his missionary brother. "It should be in either the section on religion or biography," he explained to the confused clerk. Not able to find it she asked brightly, "Did you say biography or autobiography?"

Editorial

Toronto, Clean It Up

WE call attention to Mr. Homewood's story on Toronto's so-called Emergency Housing — the most vicious slum we have seen. A few years back Toronto made a good start on slum clearance. The present Council has begun to stir itself again, under the heat and pressure of *The Telegram,* with help from the other dailies. But it still seems deaf to the repeated pleas to clean up the squalid conditions in what was once an emergency shelter.

To those who are going to tell us that this is not the business of a national church paper, we will say promptly that hundreds of good children are being provided an elementary education in crime and sordid living by the Toronto taxpayer. We suspect there are scores of thousands of Torontonians who would not tolerate these conditions if they knew about them, and would be ready to see their city spend the relatively small amount of money necessary to get their junior citizens into decent housing.

The conditions described are not primarily the product of poverty, although poverty and low wages contribute. Many who have lived in the ramshackle old army barracks for years have good incomes. T.V. aerials are scattered over the roof-tops; good cars are in the lot; fleets of taxis go in and out the gates carrying the residents to the shopping-centres and elsewhere. We have been trapped in the mud holes of the littered streets with our food parcels the day before Christmas, behind the great brewery trucks making their deliveries.

There are some fine people there; we have helped some escape its meshes, and watched others decline in its squalor. We have seen devoted teachers and welfare workers toil against the hopeless odds created by the ugly jamming which destroys pride and spirit.

Now in the midst of prosperity, with the papers filled with "for rent" ads, is the time to clean these slums out. (It's the time for other municipalities to clean theirs up, too.) In times of unemployment too many suffer by such clearances, and too many official excuses against action sound valid.

If Toronto's City Council continues to procrastinate while conditions worsen, Ottawa should be requested to take back its land and force Toronto to act.

THE UNITED CHURCH IS WILLING

WORD has just come from Moscow that Archbishop Nikolai and his party from the Russian Orthodox Church will be arriving as guests of The United Church of Canada about the time this editorial is being read. Dr. E. E. Long, Secretary of the General Council, has been planning a tentative schedule (it has to be tentative until we know how long they may stay, and how far they will wish to travel) with the fine support of leading churchmen and distinguished citizens.

Recently we discovered in Pierre van Paassen's *Visions Rise and Change,* some sentences which seemed prophetic. Van Paassen, at the conclusion of a new study on the Russian Church, writes:

"Since the introduction of Christianity in the tenth century, the Russian people have almost uninterruptedly lived in spiritual isolation and have but seldom engaged in a dialogue with the West. The Russians have remained strangers to the West and have performed their national task in isolation and loneliness. But this phase of history lies behind. Russia is an important member of the international community of nations. Slowly the fences are breaking down and all the world is able to watch and see what the Russians are doing. Now comes also the supreme task, the test of life and death for the Russian Church: . . . Will it dare to send its representatives abroad to confer with the churches of the West, not merely on the abolition of nuclear weapons, but on the necessity of doing away with war altogether?

"There is a growing awareness in the world that such is the demand with which God confronts humanity today. But is the prophetic spirit strong enough in Russian Orthodoxy to take the leadership for peace in the name of the Christ to whom it has shown itself to be so loyal through the ordeal of fiercest persecution? Would we, on our side, be willing to receive the Russians? Are our Churches willing to engage in dialogue with the Orthodox Church and raise that dialogue to the summit, to the level of the Gospel?"

The United Church is.

WINNIPEG'S SUNDAY

THE City of Winnipeg is fortunate that its citizens voted to keep commercial sport out of the Lord's Day. We hope that the people of the churches will remember that many who voted for commercial sports may have done so because they find Sunday lonely, boring and long, and they thought that bowling alleys, and baseball games would help pass the idle hours. They don't remember how hard the churches worked years ago to help the working man get a Saturday afternoon off for such things.

We sometimes feel a concern for the great crowds of city people who somehow fail to find Sunday a day of rest and gladness, and have little interest in, or opportunity for, the things which we find makes it the best day of the week. We are glad to see the Lord's day fenced against unnecessary labours and the intrusions which make it just another day. But we like to see the churches keep lots of good things inside the fence.

OBSERVER
DECEMBER 1, 1955

WHERE AFRICA STANDS

ımining patients, performing operations in hospital. . . helping build tic pits . . . carrying firewood for tile-baking kilns . . . it's all part of medical missionaries' "technical assistance" programme

By SIDNEY GILCHRIST*

)U never know when some simple ıcident is going to pop and produce *symbol.* Symbols make very valu- ıorthand for significant facts, theories ɔnvictions. *Epitomes,* too, are :ant in man's thought and expression. interpret that which might otherwise icult to relate or describe. They also an economy of one of man's most us commodities—words.

ant to share with you an epitome opped out in a crowded meeting of ns in a coastal slum a few nights ago. ways like to start at a nice place. 's start — well, with a nice person y — let's start with Mária Chela. of you met her in Canada a few ago. Perhaps you still remember he twinkles and wrinkles her nose she smiles.

ria is just back from Europe where ıs been studying and preparing for r work among her African sisters. ur or two after the boat docked, on y morning, Miss Chela was address- African congregation in a suburban ı. It was the first of many meetings he attended and at which she spoke veek. Means School in Dondi, 300 inland, was waiting anxiously for her, e churches at the coast just wouldn't r proceed on her journey until she visited them all. They wanted her ge. They wanted her to interpret to *where,* in relation to a changing this churning, mixing-up, disintegrat- letribalized, and disoriented young n society stands.

ria talked to them of life in Europe merica, of the young people in other and their desire to build a better of how Africans must begin to think, erate, and work together persistently eir own progress and betterment. She hem, too, many little "homey" things folks and folkways in places where ad been. Among other things, she spoke to them about the African students in the Protestant Theological School in Lisbon, where Dr. and Mrs. J. T. Tucker teach. She said to them that one of the nicest things that she had observed was the custom of some of the Portuguese Protestant ladies in Lisbon of sending gifts of food and "extras" to these students. "This is how it is," she said. "The gift arrives at the school and is given to the student but he never knows from whom it has come. Each of the ladies in the group is responsible for one student and she is his 'secret mother.' At the end of the school year there is a party when the students meet these fine and motherly Christian women."

I think it was about the third night after Maria began her series of addresses at the coast. The place was crowded and the great majority were young people. Maria had told her story including the bit about the "secret mothers" in Lisbon. At the close of the meeting, as she always does, she asked for questions. A strapping young African in the audience jumped to his feet. In all seriousness he looked at Miss Chela there on the platform and in quick, earnest words, he asked: "Please tell me, *please,* can *I* get one of those 'secret mothers'?"

Maria Chela
". . . they wanted her message"

Now, there you have an epitome of the ambitious, eager, young African of today, full of new wants, mouth-open before the wonderful new things he sees and hears about. Things, THINGS, THINGS that he sees flowing to his land from over the horizon in ships great and small. Gazing at the Europeans, half-Europeans, and the few of his fellows that have managed to climb up beside them on the band-wagon way of life, the young African cries out from the depths of his soul, "Me too! Me too!"

Wealth — Progress — Security — Health —Respect — Power! Young Africa wants them all! Oh, how he wants them! But he does not see how he is to get them. He is only one generation, sometimes only a year or two in the city, away from the Old Africa with its symbols, charms, portents and magic. He still finds it hard to believe that progress does not come to the smart or lucky person who possesses or commands the right kind of witchcraft. He does not begin to understand how much hard work and unselfish co-operation must go into any real social and economic achievement. He is looking for some easy way to become, possess and control the THINGS he wants to be and to have.

So that the young man who stood up to ask Maria Chela, "Can I get one of those 'secret mothers'?" spoke for his generation.

Your missionaries are trying to give the answer. No other people can give it as well. The answer is "NO." No, there is no such easy answer to your wants, Young

(*Continued on page* 15)

. Gilchrist is medical missionary in e of the hospital at Dondi, Angola.

Housing emergency past, but . . .

Family of nine share one bedroom,

Hundreds of youngsters growing up

Amid squalid conditions of Toronto's . . .

CITY-OWNED SLUM

By E. L. HOMEWOOD

ELLEN ST. GERMAIN is an attractive, promising 16-year-old. With her parents and four younger brothers she lives in a three-room apartment in Toronto's squalid "emergency" housing centre in a former army camp at Lakeview, Ont., five miles outside the city. It costs her father $45 a month to provide this accommodation in a long, narrow hut that houses 13 other families, some of them with as many as nine children.

There are dozens more teen-agers like Ellen, and 201 families like the St. Germains living amid the camp's appalling slum conditions.

Eight youngsters from the camp appeared recently before a Peel County juvenile court judge, after police uncovered a professional-style bicycle assembly plant operating in the camp. The mechanically-inclined boys had turned their talents to rebuilding and repainting stolen bicycles, and making a neat little profit from the operation.

Probation office records show this incident as one of many during the past decade. A few young law-breakers have been sent off to reform schools, and dozen more report regularly to police or juveni court officials.

Toronto's forgotten children in squalid Emergency Housing Centre.

▼

There are over 400 of them.

▼

Observer Photo

Four policemen were injured recently, i two separate skirmishes, as they tried t break up a brawl between gangs fro the camp and another Toronto emergenc housing centre. A Hallowe'en dance spo sored by the camp's recreation committe had to be cancelled for fear of a simila outbreak, and police have organized "flyin squads" to cope with the situation.

The City of Toronto Emergency Housin Centre is a collection of 20 huts in an ol army camp on the east end of the natio ally-known Long Branch Rifle Ranges. I and a former staff house for girls employe in nearby war plants, houses 202 familie of about 1,000 persons. The land an buildings are owned by the Government c Canada and leased to the City of Toront for $1 a year. All residents are Toront citizens, about 40 per cent. of them receiv ing assistance from the city's welfar department.

Much dilapidated and old housing exist in almost every Canadian municipality, bu this old army camp concentrates dilapida tion excessively in one place. Althoug some five miles removed from Toronto physical boundaries, it is the city's respo sibility. It is indeed Toronto's black eye.

The housing centre was established i 1947 to meet a dire housing emergenc Two years later its operation was take over by private interests under contra with the city. The emergency no long exists, but the camp remains.

For an authoritative look at conditio in the camp, let's turn to the minutes the August 19, 1954, session of Peel Count council. On that date the county's speci welfare committee probing conditions, an effort to have the camp closed, reporte

"The general impression is one dilapidation. Exterior tar paper has bee partially removed from many of the hut presumably by the children. Many of t

: steps are in poor repair. The
are littered with refuse. . . The
mily huts with 14 or 16 apartments
et and washrooms combined, with
ıowers and four toilets for women
imilar arrangement for men . . .
shrooms had an appearance of
tion, with rough, worn and rotting
glass missing from windows and
up with plywood, and damaged

committee, besides undertaking a
examination, sought to investigate
ng conditions in certain families in
uvenile and other delinquency had
ought to court. In three instances,
found that from four to eight
ı, plus their parents, were living in
ents with only one bedroom.
hic and literary obscenities adorn
and communal washroom walls,
e entire premises are in a filthy,
vn condition, in some instances
usly so.

Twelve in Four Rooms

D. G. H. MacDonald, Peel County
, reports that the Strand family of
ldren and two adults live in an
ent of two bedrooms, a living room
chen, in Hut 25. Three of the rooms
x 10′, and the fourth is one foot
each way. The Hardwick family
n children and two adults occupies
-room apartment in Hut 2. The one
n is nine feet wide and ten feet long.
for this grossly overcrowded
ıodation is set according to family
The lowest rent paid is about $36
h, with the highest well over $100.
of the moral and spiritual con-
at the "emergency" housing centre?
County Probation Officer Mrs. N.
d reports, in part: "Conditions
re making a serious breakdown in
ect, honesty, sobriety, respect for
ts of others, regard for law and the
es of good citizenship . . . the
increase in crime in this area would
an alarming situation for the
should present conditions be allowed
inue."
. Kilpatrick of the Children's Aid
reports: "In our opinion this type

of communal living is taking too heavy a toll on the children and there is an ever-mounting disintegration of good citizenship."

Police Chief Garnet McGill of Toronto Township reports: ". . . deplorable conditions . . . we have had an average of six to a dozen calls every 24 hours . . . charges range from robbery with violence, armed robbery, rape, incest, indecent

Observer Photo

Police Chief McGill
". . . six to twelve calls a day"

assault, theft, breaking and entering, non-support and creating a disturbance . . . children have been burned to death and drowned . . . it is common occurrence for drunken persons to congregate in the halls and in the toilets shouting and swearing . . . it seems that good persons have to live and raise children in such appalling conditions that it is no wonder that the children grow up to be criminals."

These reports, and others just as shocking and damning, are on file in the Peel County offices at Brampton, Ontario, and excerpts from them were written into the minutes of county council's meeting of more than a year ago.

They are responsible for the concerted effort by Peel County and Toronto Township officials to have the camp closed and demolished. They are behind all the editorial pressure put on city council in this regard by Toronto's three daily newspapers.

Churches Done Little

The churches have been unduly lax about their responsibilities at the camp. Conditions are such that they would receive attention were they on an overseas mission field. As part of the big Metropolitan Toronto area with all its churches, they have been overlooked or ignored.

The United Church of Canada has done nothing effective at the emergency housing camp. A few ministers have visited families in the camp during time of bereavement or trouble, and some have spent some money on welfare work. Until the last few years, neighbouring churches have been handicapped by limited accommodation and funds, and part-time ministerial services. As a result, the camp has not been properly looked after by any church.

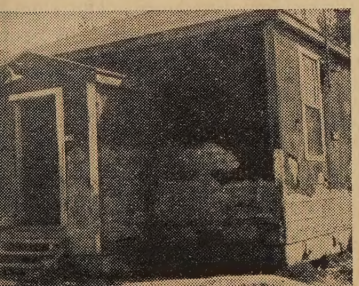
Because of a shortage of capable workers, one of the two Sunday Schools conducted in the camp had to be discontinued. A Baptist group which had been holding Sunday evening worship services and church school ceased operations this fall. The Salvation Army operates the only Sunday School at the present time, with an average attendance of about 30 children. An interdenominational group is holding a week-night Bible club for children and teen-agers.

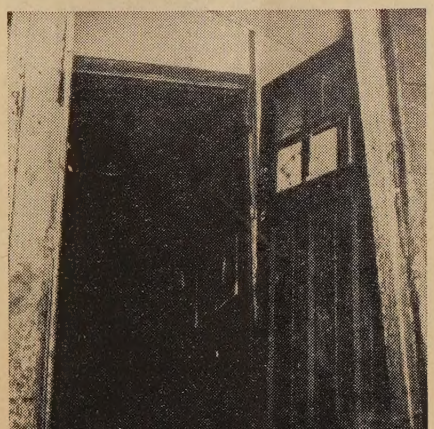
Conditions have been changing at the camp in recent years. Police report that the number of daily calls has decreased, with assault, drunkenness and non-support being the prime offences. The gradual decline of crime has resulted from a continual clampdown by police, imprisonment of major offenders, and removal of some tenants for various misdemeanors.

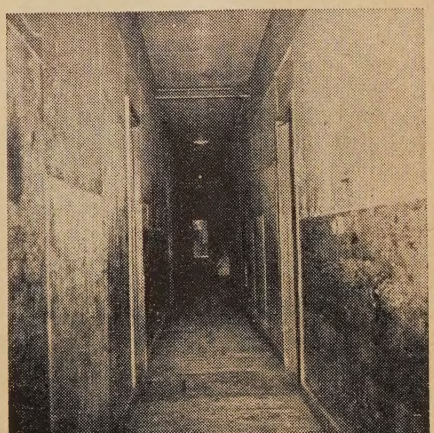
The major problem for police now is juvenile delinquency. Children are running wild, stealing and vandalizing. Parents seem to have no control over the youngsters. Police have brought many into juvenile and family court, but have settled even more cases in their own offices.

Typical home in camp
: Entrances in poor repair
Halls are dark, dangerous

Observer Photos







There is no organized recreation programme in the camp, other than through the school. The community recreation and sports committee which once flourished and made an earnest effort to help the youngsters, is now weak and practically defunct. The hard-working school teachers are developing a good programme, but it is confined to classroom hours.

Boys of 14 and 15 years readily admit drinking alcoholic beverages — they say given to them by their parents.

The camp's population has decreased some in recent months. There were 211 families housed there in 1947, and only 170 in January of this year. By September the family population had been cut to 117.

But it is going to take a long time to close up the camp at the present rate. New families, most of them on relief, are moved in periodically, to fill vacancies left by removals. This fact has been confirmed by Toronto Welfare Commissioner H. S. Rupert. It is confirmed, too, in school enrolment figures. About 400 children were in school at the camp last year. Eighty-five

Observer Photo

School Recess Time

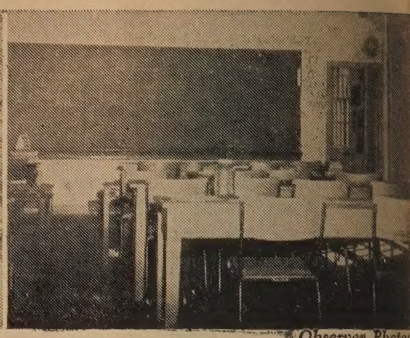
". . . teachers developing good programme"

children left at the end of the last term, but there were 54 beginners in kindergarten in September, and 17 new children have enrolled in the other grades since school opened. The new students came from Toronto, Long Branch, Mimico and Oakville.

Inasmuch as the city this year spent in the neighbourhood of $3,500 to refurbish the decrepid school house, it may be assumed that it intends to continue operating the camp.

There are two basic reasons why these deplorable conditions are allowed to exist. Remote administration is the prime reason. A city-owned or city-operated slum would not be tolerated were it located behind city hall, or anywhere else in the big city where it could be seen by the citizenry. The people of Toronto would be up in arms. The army camp emergency housing centre is ten miles from city hall. It's out of sight, and perhaps out of mind.

Private operation of the centre is not conducive to an early closing. Since 1949, Harold V. Locke Realty has operated the camp for the city, for a fee based on the savings in net operating costs, 75 per cent.



Observer Photos

School dilapidated outside, modern inside

". . . about 400 attending classes at camp"

of the savings being retained by the company. How much money has been saved by doing nothing to keep the buildings and facilities in good repair is difficult to estimate, but it is generally believed that the realtors have received a substantial annual fee. City Council is reported to be working out a new contract at the present time.

The fact that the residents themselves have done little to keep the camp in a respectable condition does not excuse the city. The emergency of the housing situation has passed, but communal living continues and slum conditions grow worse.

Metropolitan Toronto council has endeavoured to work out an agreement for low rental housing in North York Township, but red tape has bogged the project down for over a year. There is little prospect that it will be completed in the near future, if ever. Nothing else is apparently being done to find alternative accommodation for the camp's relief families.

There are some fine people among the camp's 1,000 persons. But a lot of them

Observer Photo

Teen-ager and tot

". . . 201 families in city slum"

appear to be content to live in the filthy ramshackle army huts as long as the city lets them. Some of them, of course, can't do much else. It is officially estimated that 83 per cent. of the people on relief are women and children. There are a number of large fatherless families, the result of desertions and common law unions.

Should Be Closed

To quote the report of Peel County's welfare committee, the housing centre is a pesthole of moral and physical squalor. It should be closed up immediately, not as a long-term plan. The families financially able should be told to find other accommodation.

The *Globe and Mail* said editorially last August: "If the question is raised 'Where can these people go?' we would point out that Toronto's three newspapers each day are carrying about 35 columns of classified advertising offering rental accommodation of all types and all prices. . . There was good reason for Lakeview eight years ago. There may have been some reason for it four years ago. There is absolutely no reason for it today. Pull it down."

Mrs. Nance Horwood, Peel County probation officer, says: "The children of the camp are good average youngsters. If Toronto is sincere about wanting to do something for the children, for the people, they should close up the camp. Communal living is taking a heavy toll."

The evidence contained in reports, and personal investigation, provides ample proof that the Lakeview Army Camp residents are being provided with a type of dilapidated housing which is certain to increase personal demoralization, family break-up, mental health ailments and further impoverishment. This slum housing is owned by the Government of Canada and leased and operated by the City of Toronto. It is almost unbelievable that such conditions are allowed to exist in this fair land.

"It's a disgrace to the country," says John Pallett, M.P. for Peel. "The authorities who allow the army camp to remain in its present condition are shirking their duty." ●

ks just like another subdivision
lbright Gardens is different . . .

/ERYONE IS RETIRED

By E. L. HOMEWOOD

ERE are no children running and aying in Albright Gardens. No one vns the home in which he lives. ne pays low rent. All the men wear collars when they go to church on .

rwise, the community is very much ery other new subdivision that has up in recent years. The homes are and comfortable, with two good-lrooms, a compact but well-equipped , and an attractive living room. ion aerials are beginning to pierce . Delivery trucks plug the streets, per boys toss the daily journals all e big and expertly landscaped lots. ght Gardens is a 30-acre tract of n the outskirts of Beamsville, 21 east of Hamilton, Ontario, that is eveloped as a community for retired Church ministers. It was officially recently, along with the Isabella Memorial Cottages, a dozen bungalow-omes forming the first stage of the ul Niagara escarpment community.

since the opening, dozens of letters oured into the Department of Pen- "Will you move heaven and earth ire for us one of these cottages for 1956?" ". . . I would like to begin rent now to hold a cottage until oring . . ." "Can I begin paying rent uary to be sure of a cottage in June?"

church's entry into this type of follows the new trend in housing ior citizens. All over North America, workers have been urging establish- of family cottages for the elderly r than the institutional type of modation. Such projects have been ed in Great Britain for some time, oteworthy success has met the few have been constructed in Canada.

need for some accommodation for l ministers has long been felt by the n. Ministers and laymen are agreed lergy salaries are such that only in a ases is it possible for a minister and mily to build up any sort of equity, the necessities of life have been led. While they are in the active ry a home is provided, but they have ice to go upon retirement.

few United Church ministers have n d accommodation in communities ished by churches south of the border. ically every home for senior citizens, operated by the Board of Evangelism and Social Service, has a few ministers' widows among its residents. But the church does not operate homes for men in Canada.

The 12 cottages now built, and others to be constructed in the future, have all the features of home, with few restrictions. They make possible the maintenance of home life for a minister and his wife as long as it is humanly possible.

Dr. Harry Tuttle, secretary of the Department of Pensions, had been actively campaigning for such a project for at least five years. With other church officials, he had looked at dozens of properties in and around Toronto, with a view to purchasing land on which to build.

On a September day in 1952, the Rev. J. E. Griffith of Castleton, Ontario, was visiting a college classmate, the Rev. C. R. Albright, at Beamsville. Mr. Albright had recently retired to the little fruit farm handed down to him by his father. The two got into a lengthy discussion of what wasn't being done and what should be done for retired ministers.

The next day, at a session of the 15th General Council, in First Church, Hamilton, Mr. Albright tapped Dr. V. T. Mooney on the shoulder and told him he would like to give his land to the church for a retired ministers' community. To him, it wasn't a gift or a sacrifice; it was a matter of making the best possible use of something that had been given to him.

Soon after Mr. Albright's gift had been accepted, Miss Elsie Watt of Toronto informed the Pension Department that she would like to build cottages on the property. When the Moderator, the Rt. Rev. George Dorey, D.D., opened and dedicated the community recently, nine of the 12 cottages were occupied.

In addition to the cottages already built, a central building is contemplated but hasn't yet reached the planning stage. Accommodation for 30 single persons and 10 couples is envisioned, with added facilities for worship, recreation, nursing care, etc. Such a building is needed, it is felt, to house widowed pensioners.

According to a survey made last year, 425 ministers will retire within the next five years. Of these, at least 65 will be in need of housing. Sixteen more families want apartment accommodation, and 30

(*Continued on page* 19)

Bird's eye view of community.

The Moderator accepts land deed.

Moderator receives gift of cottages.

One Albright Gardens home.
Observer Photos

The School Teacher God Called To Be . . .

GIRL PREACHER

. . . The Rev. Frances MacLellan, M.A., B.D.

ONE Sunday morning almost six years ago, a pert young teacher from Port Hope High School was sitting in church listening politely to the Rev. Keith Cronk preach his sermon. Suddenly she sat up straight when she heard the minister say, "The church needs men and women for the ministry." She had often heard it said that ministers were needed, but the "men *and women*" startled her.

She says now, that she knew then "this meant me." She certainly didn't want to be a preacher, when she went home from church to battle with her conscience for three days; but she knew before one night was over that she had lost the battle.

Years before when she had come out of Mount Allison University she had a definite conviction she ought to be a church worker. She sent in a letter to the United Church training school asking about it, and she was told she was too young. About a dozen years later she had another attack of conscience and felt maybe she should be a missionary. She wrote to church headquarters and was told she was too old (she was then over 30).

Each time she felt somewhat relieved, but on Wednesday of the week she got her third and last call, she went to the minister, and the matter of age (32) didn't enter into it. The following Sunday a special meeting of the session was called, and the news got out that Port Hope had a candidate.

She listened to others whispering about her, "Wonder who it is!" But she didn't even tell the two girl friends with whom she was sharing an apartment. A few days later she was accepted as a candidate for the ministry by her presbytery, and she resigned from her job in the high school.

The first woman minister of The United Church of Canada was ordained in 1936. Since then there have been 38 make their ordination vows; one has a D.D. degree, and another a Ph.D. Right now there are about 15 women studying for the ministry in Canadian colleges.

Of the 38 women ordained, 20 are now serving Canadian churches—10 in churches to which they were called, two as assistant ministers, and eight on charges under the Home Mission Board.

Five are serving overseas with the Woman's Missionary Society; one is at the Christian Training Centre; two are on leave of absence; two are without charges at their own request; two are married and without appointments; one is retired; three have resigned; two are in other types of work.

That fall Frances MacLellan was back at school again. Today she is the minister of the Rainier Pastoral Charge in southern Alberta, and she has never doubted her call, or had any idea about turning back.

"The previous February I had thought of going as an exchange student to England. I got an application but couldn't make up my mind. I prayed about it and didn't get an answer. I filled out the form and took it to the Post Office but I didn't post it. Later I knew why."

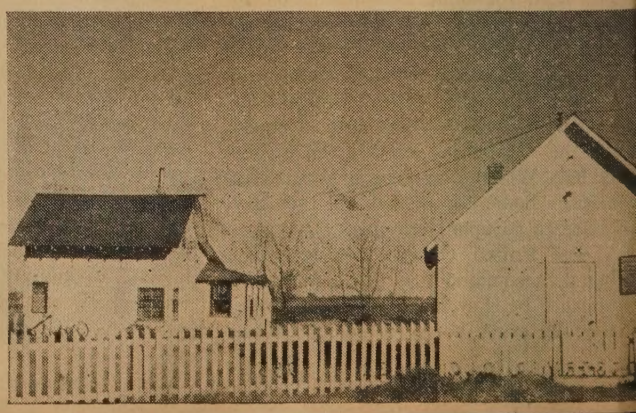
Her parents, staunch church people themselves now living in Yarmouth, Nova Scotia, (although Frances grew up in Barrie, where her father was a bank manager) had no objections to her choice, but they worried about her health. "I used to get sick every year, but I've been disgustingly healthy in the ministry," she says.

In the fall of 1950 she entered Pine Hill Divinity Hall, Halifax. There were 100 boys there and she applied to go into residence. It was a precedent, but she was taken in. "The matron and I were good friends, but the boys used to like to stand outside my door and talk in loud voices about 'tubbing' me." Her one regret concerning her theological course was that Principal Nicholson was Moderator during two of her years there, and away a great deal.

Frances is one of two lady ministers in Alberta. There are about twenty ordained women in the United Church pastoral ministry; 38 have been ordained. Her field is a man-sized charge, with four preaching places in Alberta's irrigation country. Each community is like an oasis with a desert between. She preaches at Rolling Hills, 2 miles from Rainier, at 11 a.m. She has alternate afternoon appointments a

Women preachers at Alberta Conference

The Manse and Church at Ranier



". . . I like to preach"

and Bow City, the latter 40 miles Rolling Hills. At night she preaches hier to a congregation of 25 or 30. asked her what she did after church nights. "I go home, drop into bed ss out," she replied.

has a five-roomed frame manse, she lives with her cat "Rusty an." Other ministers who have there say the house is a run-down vith a swimming pool in the base- Frances says it is "rustic." She a '53 Plymouth about 12,000 miles

spends a lot of her time calling, and preaching the most. Asked about r she would like to be an assistant here in a fine city church, she says I've had chances. But I like to ." The reports from the brethren in esbytery are that she gets lots of her services as well as women, and e young men take more interest in affairs than they used to.

vas told by an older minister once d do all right with the women but en wouldn't come to hear a woman . I'd like him to see my congrega-

thinks her teacher's training has big help. And she finds friendship elp particularly from the farmers' who were teachers. She wears a l collar, but doesn't think a woman er should wear it if it is obviously oming. "I think it is the duty of woman to be as smart as she can be. remendously important that girls in work should be as attractive as le. A dowdy person can discourage people very quickly."

sometimes finds that her work is panied by loneliness. And while she thinks there might be times when there would be disadvantages in being a woman minister, she hasn't run into them yet. "Sometimes there are advantages. For example, men ministers sometimes tell me that they don't know what to do when a woman in sorrow or trouble cries. It doesn't bother me. I know that it's sometimes a good thing for them to have a cry."

She says it is hard to generalize about women in the ministry. "Not many girls are suited to it," she thinks. She feels also that because a woman's work may be rather specialized, she shouldn't stay too long in one place. "I couldn't have done this job right out of college," she admits. "The Lord knew what He was doing when He waited for a few years before He called me."

Frances doesn't seem to worry much about the practical problems of her work. She changed her first flat tire on a lonely stretch of road on a pitch black night

". . . only Rusty for company"

recently, miles from human habitation. She had been carrying sacks of clover seed in her trunk to hold the rear end down on the muddy roads, and they were lodged against the spare tire. Holding her flashlight in her teeth she managed to get the job done.

Some of her people haven't had the church traditions she had herself; many of them had no opportunity to go to a Church School as children. She likes to concentrate on teaching as well as preaching. She writes her sermons out carefully, and she spends at least six weeks in catechetical classes, mostly with adults, many of them husbands and wives. At her first such class in Rolling Hills she had twenty-five studying with her; the following year a number of them returned for a repeat course.

Her friends say she has done a good job at Rainier; some of them think better than the average man preacher would have accomplished. "The church was in a mess," one of them told us. "The wallpaper was stained; there was an old stove in front of the platform, and sagging red curtains hung from tottering posts. There was an ugly hand-hewn pulpit. The whole place looked as though nobody cared.

"The church had got a bit disorganized and her predecessor was discouraged. A few days after her arrival she officiated at the burial of her last elder. There just wasn't a man left on her session. So she had a real re-organization job to do. She did it, too."

The little Rainier church looks very nice now. Mr. E. Eggenburger gave some lovely furniture in memory of his two sons killed in an air crash, and the young people gave a fine red curtain.

After she took over she got the charge off the Home Mission Board grant for the first time since the field was started. They pay her the minimum car allowance and salary, but of course it costs a lot to drive long distances over prairie roads. Her ambition now is to build up the congregation and get a decent house built for the next minister. It looks as though she were building up the church from the bottom, too, as the *Year Book* shows over eighty baptisms a year. Many of them are of adults.

When pressed, Preacher MacLellan admits that there are weary and lonely moments when she might wish for a more usual sort of job, like teaching English back at Port Hope. But that is only when she has been working too long and too hard. The rest of the time she would have no inclination to do other than preach the Gospel. "You see," she says with a smile, "I'm one of those people who had a call." ●

". . . always chores to do"

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Devotions By PETER GORDON WHITE

BEGIN TO SEEK HIM

REFUGEE roads make a pitiful sight. You find them in the hot spots of a shooting war. They usually mean an enemy advance. The civilian population, men, women, children, struggle under burdens, hope they are running in the safe direction of what the war communiques call "a fluid front." Fighting men and weapons move up to hold the line, diverting the stream of refugees to the ditches. Every so often strafing planes force those who fight and those who flee to ditch it together, a resentful conglomerate, at times hating each other more than the anonymous foe.

There are interludes in the lives of individuals as well as societies when we seem to be on the refugee road. Some are fleeing. Some are fighting. The position of the enemy changes, and the enemy himself changes. We are suspicious of our friends and concerned mainly with staying alive. For many the meaning of life seems to have eluded them somewhere along the road. They think of turning back.

But life doesn't seem to work that way. Yesterday is fused with the beginning of time. It will never appear on the second-hand market. You can't use it over again.

It is at this point of thinking that the Advent message becomes particularly pertinent. It says, "Come forward!" To everyone who looks for meaning in life, personal meaning, the evangel says, "Come ahead and discover."

It's something to remember this Advent season when many people, in a refugee state of mind, may be wishing they could be "back there" with Jesus. In their longing they may miss the obvious: it may have been easier to miss him then than now.

"How could you have found him back there?" asks Charles Templeton, and answers, "Someone concerned about the needs of others might have found him on coming to the stable to lend a hand to the poor. Someone worried about wanderers with no place to go on a bleak December night might have found him for whom there was no room in the Inn. Someone with a love for children might have found him, drawn by the cry of a baby in the night. Years later, someone interested in helping criminals might have found him between two thieves on a cross!

"Do we not miss him simply because we are unmoved by the needs of others? According to Jesus he looks out from the eyes of the poor, the sick, the unhoused, the hungry. If you would find him seek out the underprivileged, the sick, the dispossessed. 'Inasmuch as ye have done it unto one of the least of these . . . ye have done it unto me,' Jesus said.

"Have a care then lest in seeking him in prayer or pilgrimage you pass him by. He is just around the corner, he is in the slum section of your city, he is in that hospital you pass every day. If you will seek him there you will find him . . . in jail!

"Then begin to seek him. Make this 'Project Number One' in your life. Our days are so jampacked with a thousand tasks and involvements that we have almost crowded out the worthwhile things. Real living takes time. You cannot hope to find faith in a frantic five minutes sandwiched between appointments.

"It takes time. God is not a pleasant little 'extra' in life, he is central, and if you would know him you must seek him with all your heart."

Advent Prayer

LORD GOD most loving, most holy, most ready to bestow thy gifts of love upon a waiting world: fit us, we beseech thee, to be worthy of so great a bounty.

Let our souls be refreshed in the beauty of holiness.

Take from us the strain and stress of the world's pursuits.

Cleanse the dust of disorder from our fevered lives, and make us clean through thy Word.

Through Jesus Christ the Lord of life and lives. Amen.

Guidance

By B. H. WILLINGS

Great is the need, Dear Lord, that Thou should'st guide me,
Smooth be my path, or steep.
No fear have I with Thee fore'er beside me
In light, or shadows deep.

Teach me, O Christ, to judge my world in kindness,
Help me to right the wrong.
Give vision clear to those in sin-sick blindness,
And make the weaklings strong.

May Thy Blest Spirit keep me pure in life
And when my task is done,
Take me, O Lord, beyond the bounds of strife
Into Eternal Sun.

Rev. Michael Di Stasi explains Church Crest to Italian-Canadian youngsters.

hurch of Many Fronts

ents Speak Italian . . . Children Use English

Small But Very Busy Bi-lingual Church

OUSE of worship, education centre, social service institution, old-fashioned spaghetti house on occasions t's Toronto's St. Paul's Italian United ch.

e pulpit, the counselling office, the oyment agency, the clinic, the court-, the classroom, the home—all these the service field of the church's gual minister, the Rev. Michael Di , a product of the mission.

ith Canada's immigration programme ning, the Italian church's work is a one. Last year, 24,000 Italian immi-s arrived in Canada, and 80 per cent. em settled in the Toronto area. Hun-s of them have found their way to the church on Dufferin Street where they been given whatever guidance needed.

mother of five sons arrived in Canada over a year ago, leaving her husband family in Italy. Born in Canada of an parents, she had long dreamed of rning to her homeland since settling in with her parents, at the age of two s. Her Canadian citizenship made immi-on easy, and she soon made friends St Paul's Church. Members of the nan's Association found employment her, she scrimped and saved until she able to bring her husband and five to Canada early this year.

ere, too, Mr. Di Stasi and members his congregation were able to give luable service, finding employment for members of the family and furnishing their first home in a new land.

Last winter, more than 80 new Canadians of Italian birth crowded into the basement of the church once each week, and together tackled the job of learning the English language. There will be an even larger class this season.

During his five year ministry in Toronto, Mr. Di Stasi has found himself in municipal and provincial government offices assisting newcomers filling out questionnaires and legal forms, in the courtroom speaking on behalf of Italian new Canadians who have run afoul of the law, in the role of interpreter at various meetings and gatherings, in the classroom teaching English to recent arrivals, in the homes giving advice and guidance on a wide variety of subjects, and in the pulpit preaching in both English and Italian.

So popular are the congregation's spaghetti suppers, started a few years ago as one-night affairs, that more than 400 people lined up recently when four dinners were staged in conjunction with the church's golden jubilee.

The little Toronto church is not alone in its work among eastern Canada's growing Italian population. There are also flourishing Italian congregations in Hamilton, Niagara Falls, Welland and Montreal.

The Italian work in Toronto is believed to be the first missionary effort of the

(*Continued on page* 29)

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The Music Makers

By FRED J. HORWOOD

PAL is a mongrel with a spaniel's ears, brown and silky. You could call him mutt, but he is a lion at heart. When he saw-mill whistle blows at seven he knows it is time for the family to rise, so he leaves his mat and pokes his cold nose against Tommy's cheek, wagging his tail until Tommy sits up and starts to dress. Then he trots into the next room and snuggles his way over pink pyjamas containing Mary-Jo curled up like a figure 9, until she opens her eyes and gives him a morning hug.

It takes a long time to dress when you are half asleep, but Mary-Jo is first to go down to the piano to practise. She is learning a piece something like a doll's dream, and plays it a few times with an occasional remark from her brother, who thinks it a sissy tune, and no boy would ever be heard playing it. But Tommy is almost eleven and Mary-Jo is only nine. Presently Tommy's turn comes and he plays a warrior's dance with gusto, making all the B's natural when they should be flat, until mother comes in to set him straight. By the time he has made the corrections, breakfast is ready, and the children have another chance to look in the cereal package for one of those deeds of land one inch square in the Yukon.

School is just around the corner. Tommy arrives there in thirty seconds, but his sister takes ten minutes because she first goes in the opposite direction to meet her friend Wendy. Morning classes are spent in tossing fractions about, doing social studies and singing in the school choir. Both children are Music Makers and have beautiful voices. The afternoon has easy periods, with artistic work and stories, some elements of domestic science for the girls and manual training for the boys, besides a spare for their homework.

All children who are able meet the afternoon train in this northern town. There Tommy picks up a score of city papers which he and Pal deliver in the next half-hour. Then there is time for outdoor games and exploring. Yesterday mother became anxious as supper-time approached and the children were not home, but two phone calls soon allayed her fears. Tommy had rescued little Billy Tyler who had fallen off a rustic bridge into the creek and was more frightened and wet than he was hurt. Tommy wasn't dry either, and when he took Billy home, Mrs. Tyler gave him a chance to dry his clothes while she fortified him with a good lunch —perhaps a reward for valour.

Mary-Jo had gone to Brownies, where she is the pianist for the group. Their meeting was broken up by an emergency call for a search party for two little tots who had suddenly vanished. The Brownies combed the northern part of the town and were returning for further orders when they found the little folk in Uncle Ted's pet shop watching the budgie birds. But while the children were late coming home and rather tired, their appetites did not suffer and they were able to take turns at the piano, with an hour left for Mary-Jo to add a few new stamps to her collector's album, and for Tommy to assemble part of his airplane.

Tommy was reluctant to go to bed, but Mary-Jo was ready for the land of counterpane. Pal went with Tommy and mother went up with her little girl because she likes to hear the prayer that only a nine-year-old can give . . . "thank you, God, for good parents, my brother and my dog, and for the happy world of playmates . . . and . . ." She is asleep. Perhaps she is in that magic world of Fairyland . . . she may even find Tinker Bell . . . and Puck.

GRACE AT MEALS

Puts Religion in the home

Grace at the meal table has an important place in family worship. It is much easier to recognize God in the home by grace at the table than by any other formal expression of domestic worship. To introduce young members of the household to this family fellowship, the Rev. Charles S. Applegath of Ashtabula, Ohio, formerly of Toronto, has devised this beautiful Child's Prayer Plate. It is designed for the pre-school child who has not yet learned to read. It teaches a simple grace and fosters sympathy for those in other lands who have nothing to eat.

Need Education For Family Life Today

MANY changes in modern life have made education for family life necessary, although it may not have been for our grandfathers.

That's the opinion of David B. Treat, director of the Clara Elizabeth Fund for Maternal Health, Flint, Mich. Addressing marriage guidance conferences in Robertson United Church, Edmonton, and Central United Church, Calgary, he pointed out that mobility of modern families, industrial speed up, younger marriages, and the modern emphasis on independence are among the factors that have made education for family life necessary today. Couples marry to meet their needs and family life education is information, guidance and counselling which helps couples to meet their needs.

Speaking on the rearing and education of children, Mr. Treat said that it is the responsibility of parents to raise the youngsters in such a way that they may be released easily. He divided the family life into five areas: family founding, child bearing, child rearing, child launching, the empty nest.

Another conference leader, John G. Griffin, M.D., national director of Canadian Mental Health Association, said that weak and dependent persons marrying each other for support, or to find a substitute for the love of a mother or father, are unlikely to have successful marriages. The mobility of modern life, working mothers and changing attitudes toward children are all factors that contribute to tensions that undermine marriages.

There are three ways to attack the problems that threaten marriages: parents must help children develop a philosophy of life, and this means a religious way of life; develop a programme of general education for family life; strive to know yourself better through mental health education.

The conferences agreed, by resolution, that there is a need for the continuing training of persons engaged in Marriage Guidance and Counselling, and possibly a need for further development of these facilities in the community.

ICA

(*Continued from page 5*)

No Santa Claus will bring you wealth and security. BUT there *is* to reach your goals. In Christian Discipline, Co-operation, Love, and Work, you can find the answer to eeds and longings. Forget the charms, odmothers, and all other short-cuts. p your sleeves, tighten your belts, t to work!

use your missionaries believe that ay of Faith, Self-reliance and Co-ive effort is the way for Africa, you get some surprises if you were to his field.

would find that your doctors some-were not examining patients, per-ng operations or working in hospital . You might on occasion find one of missionary physicians at the bottom 6-meter pit—showing villagers how nstruct safe septic pits to dispose of n wastes. You could possibly find the r and the doctor's wife carrying fire-to help feed the kilns that are baking floor-tiles for African homes with a nti-insect look.

e word "technical assistance" has its way into missionary vocabulary. vonder if you at home understand it e same way that we do. We don't "hand-out" when we say "technical ance." We do mean just this: When where the African is ready to work is own progress, to help himself to , and to unite in a sacrificial effort ommunity betterment, we wish to be to provide him, TEMPORARILY often on a loan basis, with some of ools and materials that he can't get here else. And, with these, the very "know-how" that we can give or get im. We desire to help him because Christ's way, because if we don't, dy will, and because we—God help us! ve become relatively overfed, over-eged, oversatisfied and oversecure e in a world of insecurity, dissatis-on, poverty, hunger and despair. ●

Cornerstone For Rowntree Church

e Rev. Anne P. Graham, London lady her, is going to have a new church out three months' time. The corner-for the Rowntree Memorial Church heapside has just been laid, by Mr. ter Rowntree in memory of his nts, early residents of London. It has learned that Mr. Rowntree is paying per cent. of the cost of the new build-His wife is the daughter of the late H. S. Dougall, D.D., who served pastorates in London, Hamilton and wa Presbyteries, before his death in . Until recently, Miss Graham's con-ation was a mission charge.

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• Problem in Ethics

The Doorbell Rang

By R. J. FRASER

MY WIFE had gone to church, leaving me in bed nursing a badly broken shoulder. The young man who was ushered to a seat beside her was most desperately in need. So she brought him home for dinner—and he stayed for nearly two years!

At the table she learned, amongst much else, that he was French and Roman Catholic; also, that, taught by his own mother to steal, he had spent many of his twenty-two years inside reform and penal institutions. Nevertheless, gently ignoring *his* long neglected religious faith, she told of the love of God, forgiveness, Jesus' way of life, and the Power to become different. And, although Henri's bitter philosophy of life had long settled into a determined vicious attitude towards those whom he and his "crowd" had labelled "society," yet his clever and witty mind, however badly warped, was stirred by my wife's simple presentation of the Christian hope that he quickly grasped a picture of the new kind of freedom never before imagined. With that, she suggested, "Go up and have a talk with Dad. He's in bed."

"If youse knew me you wouldn't have me in de house," he said. "Perhaps," I replied, "if you knew *me,* then we could understand one another."

From there I went on, until we were almost like father and son. There came a melting, and tears—and an awfully grimy handkerchief. When I motioned to where there were clean ones, he hesitated before opening the drawer. Months later he confided that chiffoniers, with his "crowd," were profitable spots for looting. This simple gesture of trust considerably shook him, and a little later on he crossed himself, and prayed: "God, the woman and the man tell me funny things. I ain't never had a chance, like society. God, you take hold o' me, and see what you can do."

Henri lived with us for nearly two years, like a foster son. In his 'cross the tracks, underworld jargon we became the "woman" and the "man." We gained a new appreciation of the underprivileged, and away went one's cloak of respectable fastidiousness. Under my wife's teaching and care, Henri began missionary work amongst his "crowd." He brought several to the house. To one in jail he said, "Jimmie, if you'd listened to the woman and the man, you wouldn't be here now. Can we get you somet'ing? Toot'paste? Or cigarettes?"

He was an apt pupil, but so did we learn rapidly, as when one of his former "partners," all "hopped up" with marijuana "reefers," belligerently refused to surrender a gun, until two o'clock in the morning. Next evening after dark I went behind my office building and threw it into the Ottawa River, which was the best place for it. Our education went on apace when another of the "crowd" called, and challenged our Christianity. "What's this stuff about goin' honest you been teachin' Henri? Destroyin' other people's property—call that honest? I had a five dollar stake in that gun."

Here was a poser, a matter of ethics. Honour among thieves sort of thing. Our standards were not measuring up to theirs, so he thought, and they were testing us. I pondered this a moment, then, as he waited and watched I put my hand in my pocket and gave him five dollars. What would you have done? My wife, through long conversations with our surprising protégé, was picking up bits of his native phraseology, the crazy descriptive jargon of another world. She waited until we were alone, then asked: "Weren't you just taken for another sucker?"

Because there are codes, and codes, of ethics, even today I've never yet been sure!

• Let Them Speak

Caistor Corners

By SHERIDAN BOLE

IT WAS our nicest Anniversary Dinner in years. When Mrs. Wellington, the President of our W.A., looked across the hall at the long rows of dishevelled tables at the close of our Anniversary Turkey Dinner she remarked, "It sure looks like the battle of Waterloo." "Now, ladies," she continued, "let us begin mopping-up operations." And when the last shining plate was safely stored away in the church cupboards, our Turkey Dinner was over for another year.

This Dinner is one of the highlights of our year. Everybody in the community comes; everybody and every family, and for one evening we are one big happy family. Why, even the Canon of the Anglican Church in Canada, and the Free Methodist preacher, and the Presbyterian minister are there, and when they are seated together at the same table, eating turkey, you can't tell them apart.

The ladies agreed that this year they wouldn't go to a mite of trouble, just the usual things, you know; and everyone knows what is required of them for our Dinners have been going on for the last ninety years.

Then the "evening" comes. Push open the door into the church hall and you step into a suffused light. A warmth pervades the hall and a hum of conversation provides a background of friendliness. I wish I could do poetic justice to the scene. The long rows of tables are loaded with savoury things. There are large platters heaped high with turkey, the white and the dark meat; bowls of potatoes steaming white; boats of brown gravy; red winking cranberry sauces; home-made bread, rolls and buns; there are raspberry tarts and cream puffs; cookies and layer cakes, three-tiered, with rich candied icing; sober shortbread and pies — apple, raisin, lemon, and pumpkin smothered deep in whip-cream; and . . . I didn't notice what other good things there were for I was busy feasting my eyes on the lovely flowers that threw a radiance down the tables. Such colour!

Everybody knows now the exact amount the ladies took in. It was exactly three hundred and seventy-six dollars, the very same number as the hymn "Blest be the tie that binds" in *The Hymnary.* And how appropriate! For our Anniversary Dinner is our family meal in our little church and it binds us together. It is the warm heartbeat of our community. It is our tradition. Other traditions have passed from our countryside, such as logging bees and barn-raising bees and quilting bees, but this one remains. It satisfies a deep hunger in our hearts for Christian fellowship. We gather

• Anniversary Dinners • Old Wood Stove

t a table long enough and wide enough ıs all, and offer thanks to God for all blessings, both temporal and spiritual. are indeed a family of God.

ountry Church Anniversary Dinners? Waterloo's? Ah, yes! but "war's ls will fade into night ere their story

•

I See It

ROMAN COLLAR

ONCE wrote an article that had a debunking" tinge. I stated that I had that Lincoln's "Government by the le . . ." was in the Preface to liffe's Bible. I had also read that rchill's "Blood, sweat, and tears,"— that the master phrase-maker was able of making it—belongs, in slightly rent form, to someone else. Now I ı that Voltaire's (Francis-Marie ıet) much-quoted phrase, "I disagree every word you say, but will defend he death your right to say it," was y written by one of his biographers. eatly summed up Voltaire's gigantic ggle for freedom of thought and ession.

is with the last we have to do now, is, with one's right to speak. This brought to mind by the trial of the eran pastor at Milwaukee lately. He according to the Associated Press, d guilty of fourteen heresy charges, by a Board of his Synod it was recomded that he be suspended at once. Final ment was later to be given; maybe vill be defrocked. (October 19th, he was ended. A. P.) The main charges were, as reported, denial of the Virgin Birth, physical Resurrection of Jesus, and ain miracles. There were also charges he had mixed the Word of God with own opinions and surmises and denied usefulness of prayer. Quite a hefty logue.

ow, there have been the heretical from days of primitive Christianity. The on Maguses have not been few. We a heresy trial in the Rainy River Dis- some thirty-five years ago. Actually, the charges were not unlike those confronting the accused Lutheran, who, by the way, has been joined by two other indicted pastors.

Voltaire was twice interned in the Bastille for his freedom of speech. He became cynical, not a hater of true Christianity. This change was wrought in him, Donald Culross Peattie wrote, when a priest refused Adrienne Lecouvreur spiritual consolation when she was dying because she would not renounce her art, that is, theatrical art as a shameful spectacle. This was the beginning of Voltaire's determined fight for freedom of expression.

What has this to do with the youthful Milwaukee pastor, whose indictment is now a *cause célèbre*? Are we to say about him, He says, *let* him say it? I'm not Jesuitical when I add, *No* and *Yes*.

Let us try to explain. Before his ordination, he was trained in certain well-defined Lutheran Biblical doctrines. At his ordination, he must have given assurance of his acceptance of these. Also, he must have known full well that he could not have denied, e.g., the Virgin Birth in his pulpit and escape questioning, even a trial. He *was* in that pulpit to teach that and kindred things! It is nonsense to say that we must have "freedom" to deny the basic beliefs of our church, or be "broad" enough in our thinking to include that which would divide and destroy. Here we cannot apply the dictum, *Let* him say it!

On the other hand, he has the freedom of the streets, the newspaper, magazines, radio, T.V., and other means, for the communication of such beliefs as he may possess. "He says, *Let* him say it."

Really, what I fear most in these days is not the closing of Lutheran pulpits (my favourite preachers are Lutherans, because they are doctrinal and evangelical) to what is deemed heresy, but the type who will burn Bibles (the R.S.V.), who will make vicious attacks on those who differ from them even on minor theological issues. Streeter may have had such in mind when he wrote of those who had no satisfaction unless they can put others in the wrong. And Voltaire did write: *"The man who says to me, 'Believe as I do, or God will damn you' will presently say to me, 'Believe as I do, or I will kill you'."*

The past and the present are lamentable witnesses to this!

May God forgive us, for Christ's sake.

Prudence in the Parsonage

By JEAN SHILTON

THE other day the W.A. put a new stove in our kitchen. It is a beautiful white and chrome model with all the newest buttons, bells and lights. As I caressed its polished surface and marvelled at my good fortune, I said to myself: "Lady, you've come a long way in ten years."

Now I know that progress does not consist in bigger and better stoves. I even know that some ministers hotly deny the whole concept of progress. But this I also know: I do not want to change my shiny new cooking machine for the old black stove which welcomed me as a bride to our first manse.

Nothing in my past experience had prepared me to cope with the vagaries of a wood stove. Several summers at girls' camps had given me a thorough grounding in the art of building campfires, but it seemed a little silly to build teepees and log cabins in an old firebox. Besides, there were gadgets on the wood stove, and the campcraft manual had not, of course, dealt with the use of gadgets on a cook stove.

For the sake of simplicity, let us call these gadgets knob A and knob B. Before the fire was lit, knob A was pushed to the right and knob B was pushed to the left, or vice versa. When the fire began to crackle, which, I soon discovered, did not always happen, knob B was pushed to the left and knob A was pushed to the right, or vice versa. Even then I was apparently too old to learn anything new. I never could remember what to do. Consequently, my fires either made the top of the stove red hot in a matter of minutes or went out altogether.

To my dismay, the oven temperature was not thermostatically controlled. The

(*Continued on page* 19)

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Letters (*Continued from page 2*)

the organist and that probably "Irish Melody," number 512 in our *Hymnary*, had been selected, not "Danny Boy," as the writer indicated. . .

Hawkesbury, Ont. Trying.

"Boast a Tragedy"

Dear Sir: I am rather disgusted with your editorial "Why Russia Smiles Again."

Have you read in the Sermon on the Mount "Judge not that you be not judged," and who made you a judge of the motives of Russia's actions? . . .

That our church paper should boast of a high material standard of living rather than the experience of brotherhood and friendship is a tragedy.

Spalding, Sask. J. W. Hutchison, Sr.

"Complacency Out of Place"

Dear Sir: While Canadians are unemployed, is not editorial complacency about "free enterprise . . . providing . . . the highest standard of living in the world," even in irony, quite out of place?

It seems to me that our Church is definitely in disgrace as long as one of its members is unnecessarily out of work.

Fort Macleod, Alta. J. P. Griffin.

Plain Man's Prayer

Dear Sir: The discussion on The Lord's Prayer, in which we are permitted to share, is most enlightening. The following point also appears to have some reference to the phrase, "Lead us not into temptation. . ."

Matthew's Gospel records an occasion where the Master quotes Scripture as a guide to his position on the matter: "Thou shalt not tempt the Lord thy God." (Matt. 4: 7). Bible readers will have noted that Deuteronomy 6: 16 contains an additional phrase, ". . . as ye tempted him in Massah."

The Journey from Egypt is a classic, as is the Life of Jesus in doctrinal teaching. The notion that God tempts man is one which Christian doctrine endeavours to replace with firm confidence in God's guidance.

Fire-breathing Saul came to his valley of shadows, as do most of us. And he was led to say, "I do not frustrate the grace of God . . ." (Gal. 2: 21) Through the deepest gloom, and in the darkest sorrow, God shines and leads. We may catch the gleam, and show a light in darkness, by reading out the meaning of this phrase, as did the Master: "Lead us (not as I will, but as thou wilt) . . . deliver us from evil."

This brings us to the plain man's prayer, "Lead us not to tempt . . ."

Vancouver, B.C. Ralph E. Spencer.

Substitute "Leave"

Dear Sir: The present writer suggests that the words "temptation" and "evil" in the Lord's Prayer are used in the sense of trouble, affliction, adversity. Other examples of this usage are . . . "temptations which befell me by the lying in wait by the Jews," "And my temptation which was in my flesh ye despised not, nor rejected, but received me as an angel of God," "Ye . . . have been with me in all my temptations," "No evil shall befall thee," "I will fear no evil." Thus understood, the petition "Lead us not into temptation, but deliver us from evil" means "Do not appoint for me great trouble and trial nor let affliction lay me low," or "Do not make life too hard and difficult for me."

It is impossible to think of God as leading anyone into temptation to commit sin, as this to all intents and purposes would make God himself the tempter and an agent on the side of moral evil in human life.

The writer recalls a prayer meeting in which an alcoholic expressed bewilderment at the petition in question. The best explanation the leader could give was that perhaps "Leave" might be substituted for "Lead."

Ottawa, Ont. I. N. Beckstead.

Quarterlies Get Mislaid

Dear Sir: Could you at least print from time to time the "Topics" and "Texts" of the International Sunday School lessons? Personally I am not anxious that the lessons be discussed in THE OBSERVER but *Quarterlies* get mislaid, lent to others, or forgotten.

To some there is no source of knowing beforehand what the lesson or text is unless found in the Church paper.

My personal opinion is that our pulpits and possibly our Church paper have not given sufficient attention to announcing and promoting the Bible Class in the past. If the older people do not keep progressing in experience and knowledge of the Bible it will have a depressing effect on all the lower grades of the Sunday School.

Lambeth, Ont. S. J. Bridgette.

Likes the Type

Dear Sir: . . . I want to thank you for the improvement in the type and the excellent print. My mother's eyesight is failing and she missed being able to read the church paper, because we have always taken it. She wants me to tell you she can read it again, and thanks you. Twice I wrote objecting to the poor print, so I felt I must write and express our appreciation.

Winnipeg, Man. Mrs. H. Reid.

TIRED

(*Continued from page* 9)

ns are in need of single rooms or . It is expected that 100 cottages ltimately be required.

t the key to success lies in individual y to give and willingness to pay. cing of the project will be entirely free will gift basis. No organized aign is planned.

nstruction of cottages can be under- en by individuals, organizations, con- tions, presbyteries or any other group. church does the planning and building. vision has also been made for what med "owner-donor" cottages. Here, a d minister builds his own home on h land, lives in it for the rest of his and it is then turned over to the h. Thus freed of the cost of land , in many communities is now much r than its actual value, a minister can his "dream home" at a comparatively rice.

e hope the property will be developed utmost," says Dr. Tuttle. "We hope d the wherewithal to build cottages ding to the need." ●

UDENCE

(*Continued from page* 17)

managed that old stove it was hardly olled at all. It was regulated by the f the fire in the firebox, and it was a of unparalleled skill to get the oven 5°, neither more nor less, and to keep re long enough to bake a cake. The operation was rendered completely ssible by the absence of a thermometer e oven.

oking on top of the stove was not ut its problems, either. There was a in the top of the stove just over the x, and it took a bit of managing to ge the cooking pots around the hump. fore I came to the village the church had a succession of single ministers had boarded with church families. My nd arrived in the village as a single but as the date of our wedding ached the congregation decided to ase a manse. We were delighted with ottage they chose, and if it lacked a conveniences we were in no mood to lain. Furnishing a house all at once mighty effort for the Ladies' Aid of small church, and when the old stove offered for sale with the house, the members were disposed to consider the The necessity of economy finally d the decision, but the president ned up the feelings of all the members she said: "Motion carried. She prob- won't know the difference between a stove and a bad stove anyway." She perfectly right. It never occurred to blame the stove for my failures, and not learned the story of Robert Bruce the spider for nothing. I tried and again.

After we had been there a few weeks we had a reception. It was very nice. The ladies brought sandwiches and cake and took over the kitchen and dining room duties while my husband and I shook hands with people in the front hall. When it was all over, the lady who had been making tea on my kitchen range sank wearily into a chair. The marks of the struggle she had had with the stove were plainly visible in her flushed face. "If I had a stove like that in my kitchen," she announced grimly, "I would pitch it out the back door."

At the next meeting of the Ladies' Aid she moved that they buy a new stove for the manse, which they did. It was another coal and wood stove, to be sure, but it had a flat top and a thermometer on the oven, and it was a great comfort on the cold winter mornings. ●

"Martin Luther" in Montreal

Several prints of the film "Martin Luther" have been purchased by Montreal Presbytery for showing in churches in that area.

Following the banning of the film in Quebec, the Westmount Ministerial Association sponsored its showing in ten churches. In 16 mm. film, it was possible to give it in "private showings" and keep within the law. It is estimated that over 25,000 people saw the film in Anglican, Lutheran, Baptist, Presbyterian and United Churches.

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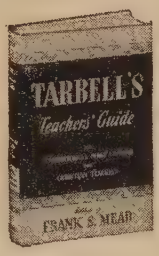

Frank S. Mead, Editor

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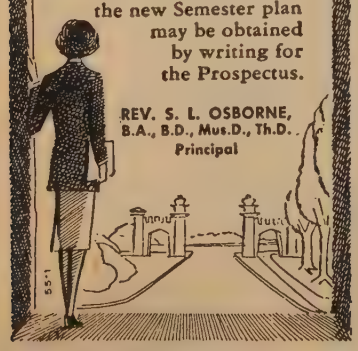

THE SACRAMENT OF THE LORD'S SUPPER

WHO MAY TAKE COMMUNION?

Doctrine: The Basis of Union

Article XVI. *Of the Sacraments.* (2) ". . . All may be admitted to the Lord's Supper who make a credible profession of their faith in the Lord Jesus Christ and of obedience to His law."

A Statement of Faith

Article X. *The Sacraments.* "We believe that the Lord's Supper perpetuates the fellowship between Christ and His disciples sealed in the upper room, that at His table He is always present, and His people are nourished, confirmed, and renewed. The giving and receiving of bread and wine accompanied by His own words signifies the gracious self-giving of Christ as suffering and living Lord in such wise that His faithful people live in Him and He in them.

"So we acknowledge . . . the Lord's Supper as His Appointed means of maintaining the fellowship in health and strength, and as the act of worship in which the whole soul of man goes out to God and God's grace comes freely to man."

Catechism

Question 32. *"What is a Sacrament?"*

"A Sacrament is an act of worship instituted by Christ in which He joins material things with the inward working of the Holy Spirit to set forth and communicate to believers the saving love of God."

Question 39. *"What is the Lord's Supper?"*

"The Lord's Supper is a Sacrament in which Christ gives us bread and wine at His own Table, and so feeds our souls that we are strengthened and refreshed."

Question 40. *"What is required if we are to receive Christ's gift in the Lord's Supper?"*

"In faith and repentance we are to seek acceptance with Him, and in thankful remembrance of His sacrifice on the Cross we are to yield ourselves to Him anew in love and obedience."

'n Years at St. Andrew's

'ev. D. M. Grant, arriving at the ten-r milestone of service in St. Andrew's ırch, Westmount, Montreal, was hon-ed by the congregation at a gathering owing the evening service October 23rd. that time 650 new members have joined Church, and about $900,000 contributed all purposes. The church subscribes to Every Family Plan. Having expressed appreciation to both Mr. and Mrs. ınt by a redecorated and refurnished dy, flowers to the latter, and a desk set, ermanent desk calendar and a portable ewriter to the former completing the dy equipment, were presented at this e. Both spoke in reply.

* * * *

'he Rev. Rowan D. Binning has been cted new President of the Emmanuel lege Alumni Association, succeeding the v. Harold Vaughan, D.D.

* * * *

Mr. Chris McDonald, a member of nity United Church, Toronto, well-own to laymen who have attended the nberlost men's conferences, has formed ew Canadian church fund-raising coun-ing service. The firm will be known as ristie A. McDonald and Associates, with ces in Toronto.

* * * *

Mrs. MacLean, for over 26 years a hful worker in the Sunday School and l-week work in the Mossbank, Sask., urch, was honoured at a social gathering owing a Church service when a former nister, Rev. G. W. Dowson, a former oil, Mrs. A. Waddell, and Beverley rroughs, a present member of Mission nd and Sunday School, expressed appre-ion of her great contribution. Mr. John lis, elder, made the presentation of a light lamp, a gift from the congrega-n. A V.W.F. badge was also presented Mrs. MacLean.

* * * *

Mr. R. J. Fraser, Ottawa, prominent man of Chalmers Church and columnist THE OBSERVER, was the special speaker he morning service, October 23rd, in the nity - St. Andrew's Church, Renfrew, tario.

* * * *

Rev. Ray McCleary, Woodgreen Church, ronto, was named Optimist of the Year the Optimist Club of Toronto. He was sented with a plaque and a cheque to ther his work at Woodgreen Community ntre.

* * * *

Dr. R. F. Schell was inducted as Prin-al of St. Andrew's College, Saskatoon, Grace Church, Saskatoon, the Chairman Presbytery, Dr. R. R. Dolan, presiding l installing. The address was given by v. W. Harold Young, D.D., Secretary the Board of Colleges and Secondary ools.

Rev. R. N. Matheson, Vancouver, B.C., was visited on the occasion of his 80th birthday by a group from the Willingdon Heights Church, accompanied by their pastor, Rev. A. Carr. They brought gifts to mark the day. Mr. Matheson laid the foundations of this congregation which has erected a church and with 750 Sunday School members now plans to build a Youth Centre.

* * * *

Rev. E. Allister Kirker, recently ordained by the Montreal and Ottawa Conference, is one of the 33 students attending the Graduate School of Ecumenical Studies at Bossy, Switzerland.

Calls

Rev. Frank H. Morgan, St. Andrew's Church, Regina, has been called to MacKay Church, Ottawa.

* * * *

Rev. R. Keith Love, Trinity Church, Burlington, Ont., has accepted a call to the Presbyterian Church, U.S.A. He will be serving at Boynton Beach, near Fort Lauderdale.

* * * *

Rev. Arthur Organ will be leaving Ryerson Church, Hamilton, shortly to become the minister of Mount Royal Church, Montreal, Que.

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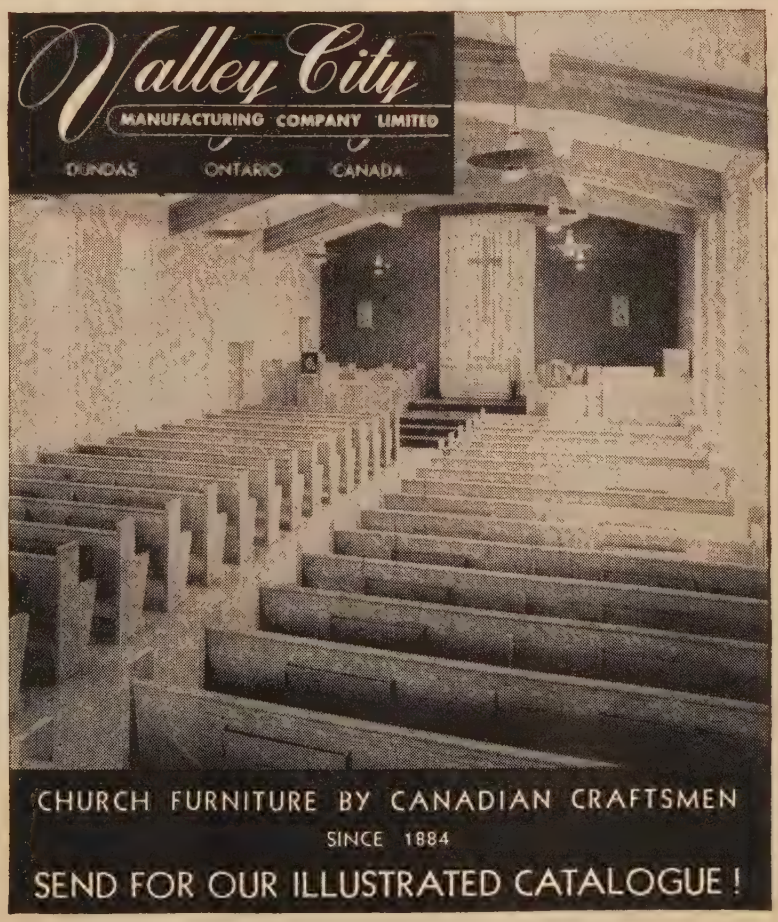

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Churches

Grace Church, Vancouver, B.C., Rev. T. D. Barnett minister, having carried out a successful Bible Study last year, is embarking upon another series of mid-week studies. Rev. H. S. Clugston, Dunbar Church, gave the opening lecture on Revelation. Mr. Barnett himself, and other ministers of Vancouver, as well as members of the staff of Union College, will lecture and lead discussion groups on studies which will include the Art of Worship, the Reformation, the New Testament and the Prophets.

* * * *

Chalmers Church, Vancouver, B.C. Rev. H. A. Watts minister, in marking its 54th anniversary with special services and a turkey dinner, recalled the days when the congregation first met, the laying of the cornerstone of the present building in 1912, and the ministers who have served this important charge.

* * * *

Grace Church, Napanee, Ont., Rev. C. D. McLellan minister, held a week of evangelistic services with Rev. A. E. Kewley, Brantford, as leader, his theme "Deepening the Spiritual Life." Large congregations attended and many were brought to a reconsecration of life to Christ. Mr. Ian Fleming was song leader and out of town choirs assisted.

* * * *

Neilburg (Sask.) Church, Rev. D. G. Kilpatrick minister, was dedicated to the Glory of God before a large congregation. It is part of the Marsden-Neilburg charge. Rev. H. A. Mutchmor, President of Conference, gave the address. Rev. R. Hall, Superintendent of Home Missions, was present.

* * * *

Maritime Sunday School Convention, at its 36th annual meeting, held group discussion on the International Convention theme "Teach Christ Now in Home and Church."

* * * *

The Penzance (Sask.) Church, with many others in the province in this year of Jubilee, has been reviewing its history. The story of the Church has been published in a small brochure. It tells a most interesting story.

* * * *

Carleton Church W.M.S., Saint John, N.B., celebrated their 60th anniversary by entertaining the West Side Kirk W.M.S. They heard Miss Janet Sinclair tell of her 57 years as a member of the W.M.S. and 70 years a member of her church. She recalled being treasurer of the Presbyterial for sixteen and one-half years when only three branches were in existence in the Maritimes.

* * * *

The Strathmore Church, Montreal, Que., Rev. P. J. Lambert minister, laid the corner stone of their new church on October 30th. They have also acquired a manse, the first for this congregation. As they are only two years in the area, which is about 60 per cent. Protestant, 40 per cent. United Church, this is quite an achievement.

* * * *

Grand Bend, Ontario, Charge officially opened its new manse with a special service at which the Chairman of Huron Presbytery, Rev. C. C. Washington, gave the address. The keys were handed to the trustees of the charge, which includes the Grand Bend and Greenway churches. The W.A. of both churches were responsible for the new furniture, and the men landscaped the grounds. Open House followed the service.

* * * *

The 47th Ontario Christian Endeavour Convention was held October 8, 9, and 10 at St. Paul's Church, Sarnia, where under the theme "For Christ and the Church" programme planning and helps, principles of Christian Endeavour and problems arising out of the programme were discussed in groups.

* * * *

Zion Church, Regina, Sask., Rev. V. A. Wilkinson, minister, held the corner stone laying of the new building recently. Rev. M. C. Macdonald, Secretary of the Board of Home Missions, was present, and Rev. H. A. Mutchmor, President of the Saskatchewan Conference, as well as representatives of Presbytery and the Extensions Fund. Zion is serving a congregation first started in 1952 and officially organized a year later. It is still a mission charge, serving an area described by the minister as representing the greatest concentration of over-crowded, sub-standard, non-modern dwellings per capita of any city in Canada. It is hoped the new building will be completed before Christmas.

* * * *

The Viking, Alta., Church, which places emphasis on attendance at Sunday School during the year, at its Rally Day Service presented thirty-six awards for perfect attendance, and yearly bars up to twelve.

6,000 Attend Rally

Every seat was taken and many stood during the first of the nation-wide series of Stewardship Rallies in the Charlottetown Coliseum, at which every section of Prince Edward Island was well represented. A well-organized motorcade, four miles long, brought the great number attending from Western P.E.I. Rev. E. V. Forbes, D.D., President of Conference, presided. Premier Matheson and Mayor Stewart brought greetings. The Moderator, Rt. Rev. George Dorey, D.D., gave the first address, followed by Dr. J. S. Bonnell, New York, who made a stirring appeal. Dr. H. E. D. Ashford closed with a challenge for enrollment as Christian stewards.

HE NEW
HAPEL
AT
NTARIO
LADIES'
COLLEGE

October 13th the first sod was turned for a Chapel and three classrooms at Ontario Ladies' ege, Whitby, Ontario. The Chapel, which will have a seating accommodation for 242 persons, be completed by August 15, 1956. The total cost will be $123,824, and contributions are now well the half-way mark. The addition will mark another stepping-stone in the expanding work of the College.

angelism Rallies

Vord from Western Canada indicates the preparation for the Mission in ngelism is "catching on." In *Saskatoon* lay people met one afternoon to hear H. H. McConnell and discuss Visitation ngelism with him. At the evening meet- in Third Ave. Church 800 came to hear McConnell and Dr. J. R. Mutchmor.

ufferin and Peel Presbytery is carrying two rallies in the Stewardship Crusade, of which was held in Shelburne, Ont., Rev. H. O. Hongisto, the minister of ity Church, opening the service. Dr. ter Strangway was first speaker, fol- ed by Rev. Scott Leith, D.D., Toronto.

he Oyen (Alta.) Charge, Rev. J. T. d, minister, in conjunction with the ional Evangelistic Mission has unced special meetings January 8-12, 5, with Rev. R. Douglas Smith of nonton as special speaker. Church ers have been called together and all nizations are working towards the ess of the January meetings.

uelph Presbytery, Rev. Ernest E. ier, chairman, has participated in the ional Mission for Ministers and for rch Workers. Together with the min- s of Perth Presbytery those from lph area met at Five Oaks for a day's eat and rededication. Dr. E. Crossley ter was guest speaker. The Mission to rch Workers was carried out through area rallies held in Kitchener, Harris- Fergus and Guelph, and were for ials Boards, Women's groups, and istian Education workers. Each rally ed with a service of rededication fol- ed by communion.

Vestminster Presbytery. A strong com- ee has been set up to take extensive on in responding to the challenge of ngelism. Rev. Ray Goodall, a newcomer n the Old Country, is putting his youth and enthusiasm into a new approach to the age-old problems of evangelism. Retreats arranged for both laymen and ministers in Manning Park were well attended and helpful. Dr. Telfer was present to talk about Extension at the Fall meeting and Presbytery was introduced to Rev. R. J. Love, the new Christian Education Secretary.

Kamsack Presbytery called their ministers and lay preachers into a retreat at Buchanan, preceding the meeting in Preeceville, where a service of reconsecration was the highlight. The President of Conference, Rev. Harry Mutchmor, Regina, was the guest preacher.

Sydney Presbytery

Despite most unseasonable cold and wet weather which necessitated several changes of plans, the Northside Evangelistic Campaign has left its impact on the communities particularly involved. The evangelist was Dr. P. P. W. Ziemann, Secretary of the Board of Evangelism and Social Service of the Baptist Convention of Ontario and Quebec. He brought great preaching, and night after night shared with his listeners his own deep convictions.

Bermuda

Beginning October 16th the Wesleyan Methodist Church of Bermuda, which is in union with the Maritime Conference of The United Church of Canada, began an Evangelistic Campaign covering the Synod on the theme "Christ Is the Answer." The committee responsible for carrying it out is composed of the minister and a layman from each of the churches or circuits. Dr. Howard L. Dickinson is the chairman and Dr. Theodore S. Outerbridge is the Secretary. Discussion was begun in November 1954 and the committee completed comprehensive plans for the campaign, which runs through until November 17th. Dr. J. H. Freestone is the convener.

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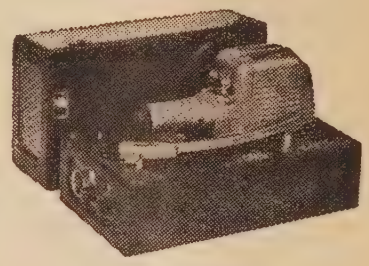

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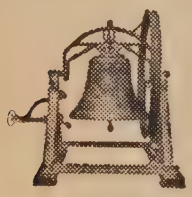

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What Do They Do?

Report of the Student Ministry

THE student ministry is important. The young men and women who serve come back with thrilling stories of months on the mission fields. They tell of work started and congregations consolidated, of new churches and Christian Education buildings erected; of services held in isolated places and lonely people made glad by the Church's concern for them. The students carry out Vacation Schools, Boys' and Girls', Young People's and Family Camps, in which faith is renewed and to many a new way of life is opened up. They travel on foot, by bicycle, car, train and airplane; they visit in the homes. And on their return they find how rich an experience theirs has been. 261 served in the student ministry this year, the largest number the Church has ever had.

The report of Howard Plant, Western University student minister at Auburndale, Alberta, is typical.

Auburndale celebrated its 30th anniversary with the dedication of a new Sunday School auditorium erected during the summer by volunteer labour. Rev. Lynden Lawson, a former student minister, officially opened the new hall. The Wildmere Church, the second appointment on the charge, has made rapid progress. A school-house was purchased and donated by one of the members. A special committee gave leadership to the men who renovated the interior with the addition of pews and a pulpit. A worship centre was dedicated in memory of the late George Dibben, long a cherished member of the community. Plans are under way for further changes. A third church was begun at Thorncliff, where interest is steadily growing. Although the churches close down when the student minister returns to college, the eagerness and progressiveness of the congregations continues.

From Winona McGill's Report

Until three years ago, Virden, Manitoba, was a town of 1,000-2,000 population. But they struck oil and in no time the population doubled in size. People flocked in and are living in trailer courts, in colonies of trailers, and in trailers pulled up in back yards, with services available from nearby homes. People are living in basements of houses, in small rooms. There are so many the minister of the Church cannot visit these people whom the Church would serve. He asked for a full-time assistant. But that was not possible, so Winona McGill, student at the United Church Training School, was sent to help.

"Most of my work was visiting," she reports. "Some of the people had been there for a year or two, some only a few months. Some go to Church the first Sunday; others wait until they feel at home; others never go. I enjoyed visiting with them. Some were lonely; others made friends right away." While the minister was on holiday, Miss McGill took over the Church services and other duties. She visited the sick and shut-ins, held a Vacation School to which on some days more than 90 children came. The staff of 17 was kept very busy, and she divided her time between directing them and working directly with the children. "I loved it," she says.

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Training Centre Opened

The Atlantic Christian Training Centre at Tatamagouche was officially opened and dedicated by the Moderator, Rt. Rev. George Dorey, D.D. Mr. Donald Reid of Shubenacadie, chairman of the Board, presided. Mrs. A. J. Reynolds, Board member, presented the keys of the House to Rev. J. E. Davidge, Conference Secretary of Christian Education. Keys of the newly constructed cottages were presented by the master builder, Frank MacKinnon, and accepted by the Principal, Rev. John Stewart. Mr. R. Doucett, largely responsible for recruiting the "founders" of the Centre, then presented the Deed of the property to Dr. E. V. Forbes, President of the Maritime Conference. The first long term of the Centre began November 7th.

Religious news in brief

OTLAND

wards Union

Representatives of Anglican and Presbyan Churches in England and Scotland e held discussions in Edinburgh looking ards "intercommunion leading on to unity." Representatives were present m the Church of England, the Church Scotland, the Episcopal Church in tland, and the Presbyterian Church in gland. They discussed the "difficult tters in regard to which there is at sent divergence." Spokesmen suggested nges which they felt would be needed the Churches of the other tradition and at changes in the constitution and ctice of their own Churches if the goal intercommunion, leading to full unity, o be reached. They came closer to grips h essential problems than at any vious meeting. Discussions were begun 1932, suspended two years later, and umed in 1950.

NADA

A Quebec statute requiring stores to ain closed on six Roman Catholic holy s of obligation was ruled invalid by the preme Court of Canada in an unanimous ision. It held that the statute, upon ch a Montreal city by-law is based, is cerned with religion and this is a tter for federal rather than provincial isdiction. The decision is final since eals to the Privy Council in London e abolished before the provincial statute s passed.

ONDON

Dr. Albert Schweitzer, 80-year-old otestant medical missionary, theologian, sician and author, was invested by een Elizabeth II with the insignia of an norary Member of the Order of Merit a recent ceremony in Buckingham ace. He and President Eisenhower are ong the few non-Britons ever to receive honour, which is one of the most tricted the British monarch can bestow. e famed missionary doctor travelled rd class from his home in Alsace where was spending a vacation.

NITED STATES

ilding Goes Up and Up

Church construction set another record September, a month in which it usually ps off. Last year $58,000,000 worth of v construction was started. This year it $70,000,000. This pushed total construcn of U.S. churches to $539,000,000 for first nine months of 1955, an increase

IRELAND

Billy Graham Follow-up

The Presbyterian Church in Ireland has launched a countrywide evangelistic campaign as a "follow-up" to the Billy Graham crusade in Scotland last spring. The Moderator, Dr. J. C. Breakey, says that Presbyterians have thrown themselves into the effort with wonderful enthusiasm. The campaign is two-fold: (a) to summon those within the Church to rededication and reconsecration; (b) and to call on those who live "in the suburbs of the City of God" to come into the centre and take part in the Church's life.

SOUTH AFRICA

Won't Discriminate

Anglican Bishop John Boys of Kimberley and Kuruman said in Kimberley that he has refused to sign any assurance that new churches in his diocese will exclude non-white worshippers. The Group Areas Act stipulates that sites for church buildings in new settlements will not be granted unless assurances are given by ecclesiastical authorities that the structures will be used only by one race. Bishop Boys said he had no intention of ever signing such a guarantee and that his Senate and the Diocesan Board of Trustees were fully behind him in this matter. He noted that the Synod of the Church of the Province of South Africa adopted a statement that "every Churchman should be assured of a cordial welcome in any church of our communion."

AUSTRALIA

A Festival of Faith will be held in Sydney in connection with the annual meeting of the World Council of Churches' executive committee next February 6-10. To be held in the municipal exhibition grounds, Prime Minister Robert G. Menzies and other national leaders will attend the Rally and welcome the visiting international churchmen to Australia.

Towards Autonomy

The General Synod of the Church of England in Australia and Tasmania approved a draft constitution to make the church autonomous. If accepted by 18 of the 25 dioceses and enacted by five of the six state parliaments, the Church would cease to be part of the Church of England. It would put the Australian Church in line with those in Canada, New Zealand, the United States (Protestant Episcopal), Scotland and Ireland, which are

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Organizations at Work

Laymen

At Banff

The School of Fine Arts, Banff, Alberta, was the scene of the first western conference of United Church men, on Thanksgiving week-end. The theme speaker was Dr. John Oliver Nelson, Professor of Christian Vocation at Yale University. Rev. G. Preston MacLeod of Knox Church, Calgary, conducted the devotional services. Ivan C. Robison, Calgary layman, gave an important address on "The Church, Its Work and Witness." Study groups were arranged according to vocation, and findings were reported and summarized on the final morning of the conference. N. Fred Bell, district agriculturalist at Calgary, was chairman, and 130 delegates attended.

At Limberlost

Donald S. Cameron of Rosedale Church, Toronto, was elected president of the Toronto Conference Men's Council, at the third annual Limberlost Conference. He succeeds Arthur Blair of Grand Valley, Ontario. The 110 men attending heard Professor George Johnston of Emmanuel College in four memorable addresses, and participated in uplifting devotional services and discussion groups. E. B. Higgins of Toronto presided over the conference activities, which concluded with a communion service on Sunday afternoon.

At Waterloo

"Going Fishing?" was the intriguing theme adopted for the third annual United Church Men's Forum of the Hamilton Conference, held at Waterloo. The Rev. George W. Birtch of Melrose United Church, Hamilton, delivered two addresses on this theme—"Going Fishing—Why?" and "Going Fishing—How?" Some of the other speakers heard by the 125 men attending the three-day conference were J. G. Hagey, President of Waterloo College; Dr. R. W. K. Elliott, Assistant Secretary, Board of Home Missions; Dr. E. E. Long, Secretary, General Council; Professor L. H. Cragg, McMaster University; Rev. A. R. Cragg, First Church, Waterloo. Organization of the Hamilton Conference Men's Council was approved, and Eldon B. Weber, Kitchener, President of the former Conference Lay Association, was elected President.

* * * *

A Lay Conference was held in the *Lansing (Ont.) Church,* of which Rev. W. E. Wilson is minister. So successful was one held last year, there was no question about repeating it. The conference was not for training in the usual sense, but for personal and collective Christian life and witness. The emphasis made the difference. About 110 church workers from the local congregation came to study "Growth in Christian Life and Witness." They heard at the regular morning service two laymen who had been at the Elgin House conference. Magically changed from class room to dining room, the men were served dinner by the W.A. and were ready by 1.00 p.m. to start. Discussion groups were led by outstanding laymen and women from other congregations and denominations, and findings were presented to the conference as a whole in the late afternoon.

Woman's Associations

At the fall rally of *Temiskaming Presbytery* Woman's Association in Englehart, 106 women from 17 W.A.'s heard Mrs. M. R. MacKay, president of Toronto Conference W.A., speak on "Women and the Church, Our Talents and Our Heritage." Three women elders assisted the Rev. J. M. Fraser of Thornloe dispense communion.

* * * *

Each individual can help in the National Evangelistic Mission of the United Church by witnessing in the things they do, in the things they say and in what they are, Miss Beatrice Wilson, executive secretary of the Dominion Council of the W.A., told 144 women at the fall rally of *Oshawa Presbytery* W.A., in Courtice. Mrs. W. T. Elliott, president of the Bay of Quinte Conference W.A., stressed the need of contributions and prayer for the Albert College building fund. Rev. M. F. Fisher spoke on what Christian education is doing and how the W.A. can help.

* * * *

When *Rosetown Presbytery* W.A. met at Kerrobert, Sask., for its third annual meeting, Mrs. H. H. Best of Saskatoon, Saskatchewan Conference W.A. president, pleaded for more financial support for young women wishing to attend the United Church Training School in Toronto. Local W.A.'s were also urged to begin to plan to send any young people interested in becoming camp leaders to the Prairie Christian Training Centre at Fort Qu'Appelle for the three-day course. Shortage of leaders prevents many children from attending camp.

* * * *

Mrs. J. E. Woodruff of Kearney, projects convener in the *North Bay Presbytery* W.A., was presented with a life membership and pin at the fifth annual meeting, which was held in Sturgeon Falls. This year 600 young people took part in the W.A.'s project, the Festival of Sacred Praise. Next year's festival is already organized and the finals will take place in Powassan on May 11.

'Your place is at the open door of your ırch," Mrs. C. H. Searle of Toronto told) delegates to the *Elgin Presbytery* W.A. eting at Fingal. Mrs. Searle, a vice-sident of the Dominion Council, was the t president of Elgin Presbytery W.A. en it was organized 20 years ago.

* * * *

Mrs. T. H. Walsh of Windsor, president London Conference W.A., speaking on ristian Stewardship, defined it as system- c service and proportional giving.

'Almost every woman possesses latent ents that can be put to use in women's anizations of the Church," declared Mrs. R. Rose, Toronto, a vice-president of Dominion Council, at the semi-annual eting of *Essex Presbytery* W.A. in ndsor. She stressed the responsibility of ırch women for church attendance, ghbourliness, community friendship and deepening of the spiritual life.

* * * *

The first life membership in *Peace River sbytery* W.A. was recently presented to s. J. G. Whyte of Bentum United urch, Beaverlodge, Alta. She has been honorary president for many years and harter member for 27.

* * * *

The W.A. of Pearen Memorial Church Mount Dennis, Toronto, celebrated its ieth anniversary in October. Guests ne from United Churches in the district, s. Morley Fleury of Dixon Hall was the aker, and a birthday cake with 50 dles was cut by Mrs. J. F. Heron, the est president at the tea.

* * * *

Mrs. W. Bremner, who has been an ive member of the Woman's Association Tilston, Man., Church, was honoured her work in all the W.A. offices by the t of a Life Membership.

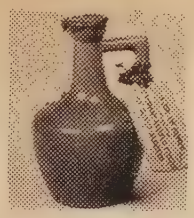
resbyteries

Bonavista Presbytery during its recent sions in Wesleyville inducted Rev. orge Howse into that charge, and went Newton for the induction of Rev. Harold ırtin. One session of Presbytery was en over to a most profitable discussion the "Message of Evangelism" led by v. Lewis Snow.

he Moderator Opens edarvale Addition

A new central unit at the Cedarvale hool for Girls, Georgetown, Ontario, was ıcially opened on November 5th, by the oderator, Rt. Rev. George Dorey, D.D. The new $85,000 building is three storeys h, and incorporates work and play oms, kitchen, dining-room, living room, ss room, and seven bedrooms.

Superintendent Mrs. O. M. Houston was esented with a silver tea service during e ceremonies, by A. C. Passmore, Toronto, e of the original board members.



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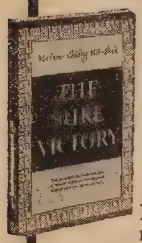

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The Question Box

Brief questions are invited. In future, initials of the writer and the place from which the question comes will not be printed.

Q. *What proportion of our Missionary and Maintenance funds is spent on Overseas missions?*

A. About 21.29 per cent.

Q. *Is it illegal to make a charge for a concert in the church for church purposes, to raise money for the M. and M. and W.M.S.?*

A. In some provinces there may be legislation covering this (in Quebec there is) but the responsibility for such things in the local church belongs to the session. We understand that the United Church has no official regulations against it.

Q. *What is the usual procedure, if any, that a congregation should follow when a fellow church member becomes ordained?*

A. The customs vary greatly. It seems gracious to recognize such an important event by having congregational representatives at the ordination services if at all possible; by recognizing it in the services of the church and by having the ordinand take part in the service and preach in his home church. Many congregations arrange a reception and give a suitable gift. Our conviction is that it is a great thing for a congregation to give a minister to the church, and it should be a very happy occasion.

Q. *What body appoints the representatives to Presbytery? What are the duties of the representative? Has he or she responsibility for conveying any suggestions from the charge to the Presbytery or reporting back any proceedings of Presbytery that are pertinent?*

A. The Rev. E. E. Long, D.D., Secretary of the General Council, has answered this question: "Representatives to Presbytery from local congregations are appointed by the Official Board. . . The duties are to be a good, regular and participating member; while it is not mandatory it is natural and right that he should share information and inspiration received from Presbytery with the Official Board and congregation he represents."

Q. *Do you think Santa would cause any of the religious atmosphere to be missing from a Sunday School concert?*

A. If we did, we wouldn't dare say so. It's a topic we have never been very excited about either way, despite Dr. Brock Chisholm.

Q. *Here are two questions I have heard parents ask quite recently: Why don't ministers speak with girls about going with Roman Catholics? Why doesn't our church give instruction to teenagers as to the difference between Catholics and Protestants?*

A. Many do. It does. The Board of Evangelism and Social Service has published a booklet entitled *What's the Difference?* which is available to all congregations and members and has sold about 140,000 copies in Canada for a few cents each. It has now been translated into several other languages. There is a great deal of other literature available as well.

Q. *At 17 my son wants to join the church and I'm delighted. Can he be a member without being christened? I hope so.*

A. He should be baptized, and if he talks this over with his minister he will want to be. You may find that if he isn't he will be troubled by it in later years; this isn't the chief reason, but it is one of the reasons.

Q. *The newest edition of the United Church catalogue of supplies advertises altar crosses, altar vases and altar desks. Could you tell me where in Canada there is a United Church boasting an altar? Ours has a communion table.*

A. The name would be Holy Table or Communion Table. But we know churches which have "altar" rails, and we hope they do not throw them out. The word "altar" has a pretty important place in Christian tradition and its use in United Church parlance doesn't bother us much, although strictly speaking we believe you are correct.

Ministerial Family

Her mother graduated in theology, her father is a minister. She started out to study for the ministry f, but met a minister's son and is now a minister's wife. That is the story of Joan Frances ck, who married the Rev. William Arnold Annis in Kingsway Church, Ottawa, this fall. She eted her arts course at Victoria and took her first year in theology, serving a summer mission at Scotia, near North Bay. Mr. Annis graduated from Emmanuel last spring, winning the P. Sclater scholarship for overseas study. In the summer of 1954 he re-established the church hitehorse in the Yukon.

The bride's father is the Rev. F. R. Harback, gold medallist of St. Stephen's College, Edmonton. nother was the first woman candidate for the ministry in Alberta, but married instead of being ied. She is presently preparing the Easter worship service for the Woman's Association.

The groom's father, the Rev. Stanley E. Annis of Owen Sound, served for two terms as a onary.

Mr. and Mrs. Anris are now studying in Edinburgh, Scotland, at New College, he majoring in matic theology, she in Christian Education.

ALIAN CHURCH

(*Continued from page* 13)

er Methodist Church among New dians in Ontario. Its beginnings go to about 1904 when colporteurs from wntown evangelical mission called on an immigrants in the city's Dundas- Streets district, distributing Italian els and tracts. After 1905 regular ces were first held in the old Agnes et Methodist Church, which stood on site of the present Ford Hotel in town Toronto.

itable buildings for the Italian work built in 1910, on Bay Street, through generosity of Mr. Chester D. Massey, er of Canada's present Governor- eral. Two branch missions were later ed, and in 1935 the three congrega- were amalgamated.

rhaps of some significance is the fact the work of this little church is gual. While worship services are con- ed in Italian, all young people's work ne in English. It may be an indication the Italian youth is not learning the nts' native tongue. It may, too, be the t of sharing a church home with an ish congregation — Dufferin Street ed Church.

hen the church marked its 50th anni- ary recently, all services were held in English and Italian.

. Paul's Italian work suffers from equate facilities for the proper conduct expansion of its programme in this od of large Italian immigration. "Our est opportunity and our greatest challenge is in front of us right now, but we can't make the most of it because we have one small church half-time, and one minister half-time," Mr. Di Stasi said. (He is also minister of the English congregation.)

To solve this problem, a new building fund campaign was held recently, and $21,000 was raised. ●

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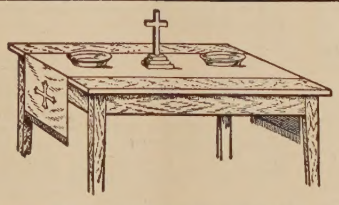

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MEMORIAL WINDOWS

Almonte (Ont.) Church was partially destroyed by fire the night before Renfrew Presbytery was to meet there. The meetings were held in the Presbyterian Church.

Death Notices

MRS. JOHN B. GILLESPIE died at Abernethy, Sask., Oct. 6, 1955. She was an elder in the church and a Sunday School teacher. Survivors are Mrs. T. E. Maxwell, Grand Coulee; and Frank W. Anderson, Wilkie, Sask.

* * * *

REV. CHARLES R. BLOUNT died in St. John's, Nfld. He came to Canada from England, was ordained in 1908, and served at Glenwood, Lewisport, Glenwood Cove, Victoria, Bonavista, Corner Brook and Harbour Grace. He retired in 1944 to St. John's and became visiting preacher at Portugal Cove Church. He was a President of Conference. A daughter, Mrs. Newell Smith, London, Ontario, survives.

* * * *

REV. ELWOOD LAWSON, native of Sydenham, Ont., died at Kingston, Ont. A graduate of Victoria College, he served at Cataraqui, Perth Road, Sharbot Lake, Lacolle, Que., Aylmer, Que., Westboro, Carleton Place, Morrisburg and Mount Forest. After retirement in 1934, he served 12 years as supply preacher at Elginburg. Survivors include his wife; a daughter, Mrs. A. W. Bidgood, Kingston; and a son, Rev. Lynden Lawson, Wesley Church, Calgary, Alta.

* * * *

REV. HAROLD ARNOLD IRELAND died in Victoria, B.C. A native of Grey County, Ontario, he graduated from Wesley College, Winnipeg, was ordained in 1901, and served at Fort Frances, Reston, Griswold and Brandon, in Manitoba, and Mountain View, Beaconfield, North Vancouver, Kamloops, New Westminster, Chilliwack and Wilkinson Road, Victoria, in British Columbia. He was Chaplain at the B.C. Penitentiary for seven years. He is survived by two sons, Willard and Raymond, and five grandchildren.

* * * *

REV. CHARLES H. BALLARD died at Vancouver, B.C. Born in London, Eng., he graduated from Queen's University, was ordained in 1907, and served at Reserve Mines and Port Morien, N.S.; Bracebridge, Ont.; Knox Church, Fort William; St. Andrew's, Port Moody, Keremeos, B.C., Lynn Valley and Riverview Church, Vancouver. He is survived by his wife, and a brother, Alfred, in England.

* * * *

REV. WILLIAM GRAHAM died at Powell River, B.C., where he served for over 14 years. Born in Rockwood, Ont., he graduated from University of Toronto and Knox College, was ordained in 1915, and served at Peace River, Prince George, B.C., Ladysmith, Vancouver Heights. He is survived by his wife, a daughter, Mrs. C. H. Anderson of North Vancouver; a son, Ronald, at Westview; a sister, and eight grandchildren.

* * * *

MRS. A. E. LLOYD, wife of Rev. A. E. Lloyd, died at Granton, Ont., on Sept. 25th. She was active in W.M.S. work in London and Alberta Conferences. Besides her husband, she is survived by two sons, Dr. Dave Lloyd, Sarnia, and Dr. Victor Lloyd, Edmonton; and one brother, John J. Dave, Regina, Sask.

* * * *

THOMAS HERBERT SQUIRE died at Peterborough, Ont. He was active in church work, and assisted in the Sunday Schools at Lonsboro, Queensboro, Smiths Falls and other centres. In recent years he was an active member of George Street Church, Peterborough. Survivors are his wife; one son, Earl, Winnipeg; two daughters, Mrs. W. R. Howson, Toronto, and Mrs. P. S. Wright, Havelock.

* * * *

REV. MANSUETO SCARLATA, minister emeritus of St. Paul's Italian United Church, Toronto, died on October 12th, in his 85th year. Born in Sicily, he immigrated to the U.S.A. in 1902, coming to Canada in 1913. He served the church's Italian Work at North Bay for two years, and in Toronto for 18 years after being ordained by the Toronto Conference. He retired 20 years ago.

* * * *

THOMAS LORNE ELLIOTT, 492 Eglinton Ave. West, Toronto, died in Sunnybrook Hospital on September 14th. Born near Peterborough, Ontario, he obtained his teacher's certificate and served overseas in the First World War. He was a member of the Board of Management of the former St. James' Square Presbyterian Church, and later of the Committee of Stewards of St. James - Bond United. Surviving are his wife, and two brothers, Bruce and Fred.

* * * *

REV. THOMAS ALEXANDER SYMINGTON, M.A., B.D., Ph.D., died in London, Ontario, on October 26th. Born at Warkworth, Ontario, he graduated from University of Toronto, Knox College, and Columbia University. Ordained in 1910, he served the Presbyterian Church at Beaverton, Weston, Orillia, and London. Following Church Union, he went to Camrose, Alta., and two years later, while studying at Columbia, served Clinton Ave. Congregational Church, Brooklyn, N.Y. He later served at Huntingdon, W. Va., returning to Canada in 1935 to serve a number of charges in the London Conference. He retired in 1951. Surviving are his wife, and two sons, Dr. Kenneth D., Calgary, and D. Ian, London.

Drama Winners

Winners of prize plays in the contest sponsored by the Christian Drama Council were:

1. **The Lord's Anointed,** a verse play about Saul and David, by Mr. H. Wakefield Maunsell, Victoria, British Columbia.

2. **As The Tree Is,** a play about building a church in an Indian village, by Mrs. G. J. Tranter, Vancouver, B.C.

3. **The Cup,** an Easter play, by Mr. Donald Lute, Gore's Landing, Ont.

The prize money, $200.00, was divided because the standard, though promising was not quite up to the mark held by the Council for theatre and religious viewpoints.

Minister's Address

Rev. R. McElroy Thompson, 3386 Salisbury Way, Victoria, B.C.

Bulletin Board

The 17th Quadrennial Student Conference will be held during the Christmas vacation, December 27, 1955 - January 1, 1956, on the campus of Ohio University, Athens, Ohio. The Canadian delegation which the Student Christian Movement obtains will be about 150 strong, about half of whom will be overseas students studying in Canadian universities.

* * * *

Rev. J. E. Hummel, Freelton, Ontario, is the new Secretary of Halton Presbytery, Hamilton Conference.

Publishing House Notes

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The Book Steward

P.S. I would remind all readers of two excellent little books for the Advent season —*Bethlehem*, by W. C. Lockhart, $1.25 *Preface to Christmas*, by A. E. Kerr, $1.25

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Pulpit Vacancies

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Northside United Church, Seaforth, pulpit vacant January 1, 1956. Interested ministers please communicate with Dr. J. C. MacLennan, Seaforth, Ont.

Due to the approaching retirement of our minister, who is concluding twenty-one years of service with us, Finch pastoral charge will be vacant January 1, 1956. Interested ministers please write Mr. F. C. Eligh, R. R. 2, Finch, Ontario.

Owing to the death of the minister, Lakefield two-point charge, Peterborough Presbytery, is now vacant. Interested ministers are invited to write A. D. Newson, Lakefield, Ont.

Memorials

St. David's Church, Saint John, N.B., unveiled and dedicated a stained glass window on Sunday, November 13th, in memory of Alex F. Robb, D.D., his wife, Bessie A. Cumming, and his sister, Jennie B. Robb, all of whom spent many years as missionaries of the United Church in Korea. The window was donated by a brother, Andrew W. Robb, Halifax.

In memory of Mr. and Mrs. Duncan Grant, a new pulpit was dedicated in the Sunny Brae, N.S., church, the gift of their son, Rev. Wm. M. Grant, D.D., Westminster Church, Winnipeg, Man. Of mahogany, the pulpit was built by Mr. Alonzo Langille, a local master craftsman. Taking part in the ceremony were three relatives.

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